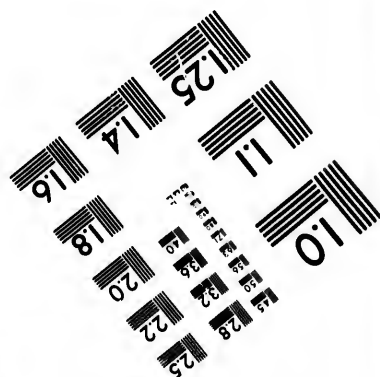
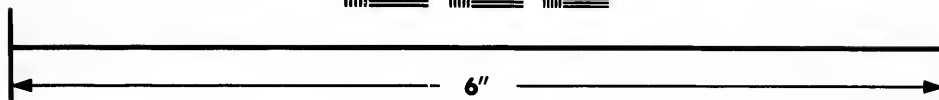
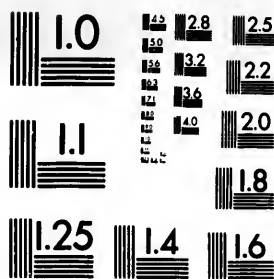


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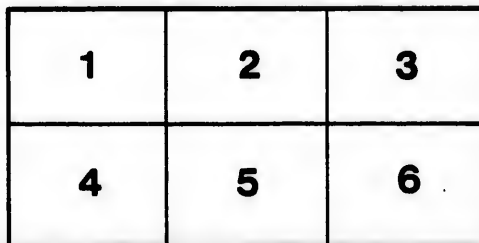
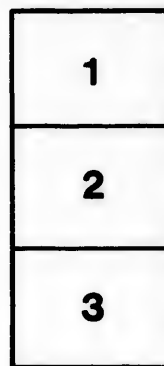
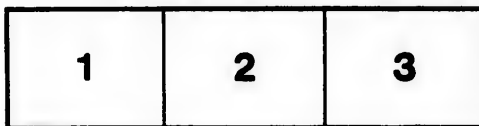
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LETTERS DISCUSSING
HOMEOPATHY

AND

A LECTURE ON THE LIFE AND INSTINCTS OF ORGANISMS.

BY

JOHN WANLESS, M.B. M.D. ETC., ETC.

Wanless



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(1864)

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Letter from Dr. Wanless, in reply to Sir Benjamin
Brodie's attack on the Homœopathic
School.

(To the Editor of the *Free Press*).

SIR,—I have observed a letter in your daily on the subject of Homœopathy, written by Sir Benjamin Brodie, which was represented as being copied from *Fraser's Magazine*.

Sir Benjamin Brodie has long occupied a high position in the medical profession, and anything which he writes for the public will have, on that account, great weight for good or evil amongst all who speak the English language; but as I conceive that the opinion of Sir Benjamin Brodie, however high he may stand, is founded on a wrong basis, I hope you will afford me some space to show why I have formed this opinion, as there can be no subject of greater importance to the people than a knowledge of what is true and false in the department of medical education, called by medical men the practice of physic. Sir Benjamin, in his opening remarks, makes mention of young men being generally more fond of new theories than old men. He might have added that apprentices of all kinds generally presumed to know more than their masters and a first year's student is generally bolder in his assertions than when he becomes maturer in years. These remarks are immaterial as to the truth or falsehood of homœopathy, but it is very important to know how Sir Benjamin Brodie has examined the subject, which he takes upon himself to denounce with so much assumed love of science. Sir Benjamin says: "I have made myself sufficiently acquainted with several works which profess to disclose the system of homœopathy, especially that of Hahnemann, the founder of the homœopathic sect, and those of Dr. Currie and Mr. Sharpe, &c." He then refers those who have *good sense* to the same books, and anticipates that those who have *good sense* and *caution* in scientific investigations will arrive at the same conclusion as he himself has done, but of course those who do not arrive at the same conclusion as Sir Benjamin will neither have good sense nor caution. This inference is very apparent.

Sir Benjamin Brodie, from having read those books only, and not having tested their truth by experiment, concludes that homœopathy is of no value. In chemical science, Fowne, for instance, states that a white salt, such as iodide of potassium, dissolved in distilled water, and poured into a vessel containing another white salt, bichloride of mercury, will produce a red salt, per iodide of mercury. Suppose Sir B. Brodie to be rather credulous in chemistry too, and anxious to know whether Fowne's statement, that two white salts would make a red one or not, would, without first putting the statement to the test, simply pronounce Fowne to be an impostor, and that Fowne's statement was of no value. It would be said at once that Sir Benjamin's assertions were of no value as to whether the two white salts would make a red salt or not, because he had neglected to fulfil the condition implied, *viz.*, to demonstrate to his own senses, independent of any foregone conclusion, whether the two white salts would make a red one or not. This is precisely the condition Sir Benjamin occupies with regard to homœopathy; Hahnemann, Currie and Sharpe state that there is a principle of cure of as wonderful results as that two white salts would make a red one. Sir Benjamin has not put this principle of *similia similibus curantur* to

the test. He has simply stated *a priori*, that it is of no value, as a person would have stated *a priori* that two white salts would not make a red one. It has been proved by experiment that these two white salts which I have named do make a red salt, and a most beautiful red one too, and that they will continue to make a red one under similar conditions while the world lasts. It has, likewise, been proved by hosts of men of as high medical and scientific attainments as Sir Benjamin Brodie, and the most reliable statistics, that the principle of homœopathy, when put in practice, will be attended with the results stated by Hahnemann, Currie, and Sharpe, and will continue to be attended with similar results, under similar conditions, while the world lasts. Therefore, Sir Benjamin Brodie, having made a bold assertion without having substantiated it by demonstration, which is necessary in inductive science, has proved himself in this instance to have departed from the mode acknowledged to be necessary in the investigation of a scientific truth. Therefore, Sir Benjamin Brodie's assertion, being based upon an error, is utterly valueless, and is stamped with the mark of *empiricism*, fully proven from his own lips, confirming the old adage, that it is often the greatest *empiric* who first cries out *empiric* the loudest. Again, Sir Benjamin denounces another rule which he says some homœopathic writers hold to be of great importance, viz., "the infinitesimal dose." An infinitesimal dose is not the principle involved at all; a medicine may act homœopathically, without necessarily being infinitesimal. However, we will grant, for the sake of following Sir Benjamin in his assertions, that the homœopathic dose is infinitesimal—therefore, according to Sir Benjamin, "no treatment at all." The homœopathic mode of reducing medicines by trituration and attenuation is, by the decimal or centesimal attenuation; the centesimal is by taking one grain or minum of a medicinal substance, and mixing it with 99 of another vehicle; this would produce the first attenuation; one drop of this first attenuation is again taken and reduced, by being mixed with another 99 of a vehicle, and this would be the second attenuation; and so on, so that the 30th attenuation would be reached without requiring more than seven ounces of water, or 2,970 drops of vehicle to one of medicine, instead of "gallons and hogsheads," as Sir Benjamin has erroneously stated, for effect—but we will say "infinitesimal" to please Sir Benjamin, until the dose becomes as fine as the imprint of an idea on the encephalon of a boy, and then dilute this imprint further by having it remain throughout the boy's life, for four score years and ten, and still the imprint lasts, although it is alleged that the matter upon which the original imprint was made has been entirely changed every seven years. I would think that this imprint was a more infinitesimal dose than even Sir Benjamin's one drop in a hogshead of water. By parity of reasoning, Sir Benjamin Brodie would say *a priori* that because of the infinitesimal nature of memory there is no memory that whosoever says that there is memory is an impostor and a quack, but it is proven and known to be an every-day fact, wonderful as it may be, that the imprint called memory exists through life, therefore Sir Benjamin Brodie's assertions, without test, that an infinitesimal dose has no effect is just as absurd and unscientific as when he said that the law of *similia similibus curantur* was of no value, for we have thus proven in both instances that Sir Benjamin Brodie has acted unwarrantably in a scientific matter. His assertions are contrary to known facts, and are, therefore, absurd and puny. Life itself is infinitesimal, yet how vast its power over matter; so with other powers, gravitation, heat, cold, electricity, malaria, &c.

One grain of strychnine will impart bitterness to forty thousand parts of water. One five thousandth part of a grain of strychnine will cause tetanic convulsions in young frogs. One part of iodine will impart a brown color to seven thousand parts of water. By this dilution it is seen that the iodine is spread over a larger surface, and by virtue of being

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thus spread over a larger surface will have a more powerful effect on the system than if the original portion had been given in a crude state. This will be apparent. Hence the benefit of high attenuation in homœopathic medicines, whose power over disease is just as well proven as that opium relieves pain in allopathic doses. I have hitherto thought that Sir Benjamin Brodie knew that a foregone conclusion was the very worst condition in which a scientific truth was to be investigated, but now I must alter my opinion regarding Sir Benjamin, for his conduct in this respect is utterly at variance with his high status as a man of science.

The most invisible and infinite causes are often the most powerful, not the gross and ponderous. Sir Benjamin may not be able to see through his telescope why or how the homœopathic doses perform their curative mission, but it is sufficient to know by the evidence of our senses that they do perform it, and that much more satisfactorily than do the big doses of allopathy, at which nature so revolts that when given either externally or internally the whole struggle of the system seems to be exerted to get rid of the pernicious things (*falsely called curative*) as soon as possible. Unlike the tambourine, guitar and fiddle-flying of spirit notoriety, which we were asked to investigate some years ago in a dark room, with our hands tied, a cord passed through our button hole, and our remaining senses required to be passive while we shut our eyes and looked with our mouths at the expected appearances. Homœopathy takes higher ground than that; she courts investigation in open day, above board, with all our senses fully active to see the demonstrations of the pillule and attenuation assisting nature with a power, performing its office as quietly as love. Sir Benjamin Brodie states that in the great majority of cases nature will cure herself. I agree with him in this respect. He likewise states that homœopathic globules are no better than distilled water in those cases which require the interference of art. I presume that those globules are no worse than distilled water either; this is a higher commendation than allopathy can receive, for its principle involves disturbance and destruction, more or less, of normal tissues. It is not satisfactory to say, according to our allopathic authors, that we may use purges, diuretics, diaphoretics and blisters, because nature sometimes performs such functions to relieve herself in diseases, for allopathists purge without knowing beforehand whether the local instincts of the intestinal canal have resolved to adopt this course as the best for discharging what may be the result of infinite living chemistry. To give purgatives before nature indicates that this is to be her mode may be, instead of assisting nature, interrupting her in her quiet but powerfully beneficial procedure before it is completed, as it would be in cholera, &c., when nature discharges the effete tissues by the intestinal canal, which should have been discharged by way of the kidneys. Nature does her work generally in a most admirable way, and we have no symptoms in internal disease to tell beforehand whether nature is to choose the skin, kidneys, lungs, liver or bowels to get off the offending abnormality. How do we know, in cases of pneumonia, when the chlorates are not discharged by the urine, in what way nature is resolving to discharge them? Can Sir Benjamin tell in any given case beforehand in which way she is to do it? I think that he cannot scientifically do so, but he may *a priori* unwarrantably conclude without proof (as he has done in homœopathy), and drench mischievously the epithelium from the tubuli uriniferi by diuretics, and yet not induce nature to discharge the chlorates or other effete or poisonous substances in any other manner than was intended by the local instincts of organs—by their power of living chemistry, thereby missing his mark, while he may ruin the constitutions of his patients.

A medicine given in a drug dose to a healthy person will so act upon the local instincts as that these instincts will set up a certain train of symptoms. Now, if these same kind of

symptoms are produced in a dynamic disease, it is but rational to infer that the same local instincts are affected in both cases.

Medicines given, then, according to the law of *similia similitus curantur*, and capable, as above stated, of producing symptoms similar to the disease which it professes to cure, testify incontestably that the local instincts which produce a dynamic disease will be affected by the administration of the homœopathic medicine.

Homœopathy prompts the local instincts of abnormal organism to a return to their normal condition, in conformity with, not contrary to, the natural living laws of those organs. The highest medical intellects, who have been duly trained to think, reason, and examine, after having qualified themselves by their drinking deeply at the fountains of inorganic and organic chemistry, physiology, anatomy, and all the collateral branches to the practice of physic, have become disgusted with the old school system of that practice, and they now bear testimony in favor of the great success of homœopathy in the most acute as well as in chronic diseases. This the most carefully prepared statistics amply show. Homœopathy has its chairs, its journals, its clinics, its professors, who teach, and its public, who not only listen and believe, but rejoice in the marvellous potency of the pillule; it is a natural law, of necessity true, and it cannot be set aside, because the experience of those who fairly test the homœopathic principle is every day establishing it as a fact, and facts are stubborn things, which cannot be done away with except by a counterfact, and that requires to be brought forward; well sustained by credible evidence, not by an assertion without proof. Sir Benjamin again states "that there are numerous cases in which spontaneous recovery is out of the question, in which sometimes the life or death of the patient, and at other times the comfort or discomfort of his existence for a long time to come, depends upon the prompt application of judicious remedies. Now the question arises, what are those cases, and what is the judicious treatment in Sir Benjamin's school which he thus sets forth as the true scientific palladium of cure. I have to confess that I entered the practice of the profession more than a quarter of a century ago, and my old teacher, Dr. McIntosh, of Edinburgh, then held that *he* was the man who held the only judicious treatment in his palm. I went forth with zeal, imparted to me by our beloved preceptor, as it was imparted doubtless to my fellow-students, but I soon found that Dr. McIntosh's judicious treatment in those cases where spontaneous cures were out of the question became, in course of time, very injudicious treatment in consequence of the ever-varying nature of old school practice. I remember well in 1835, in a case of pneumonia which I treated when I had neglected to have my lancets with me, how I perspired with horrid fear lest some of my brethren would come to know that I had not bled my patient, but my patient recovered better without bleeding than many I had had of a similar nature before had done with bleeding, and from that day to this I have never bled in cases of pneumonia. I was called a quack about 18 years ago, in this city, for not bleeding a patient, by a medical friend, who would not now bleed a patient himself in a similar case. I have not bled in any case for the last 12 years, finding more success than when I did. Physiology now teaches that bleeding never *can* cure inflammation; as it is with bleeding so it is with other treatment, and as I was early accustomed to view the differences of treatment by different medical men in a large hospital in early life, I was forced to observe the results of their practice and my own, as it was developed in the study of the natural history of diseases, undeterred by the grandmother cry of quack, well knowing that there would be no advancement in mechanics or arts or science of any kind if these epithets, unsupported by reason, were considered of any weight. It was from my own experience in looking upon the old method of the practice of physic that I resolved, five or six years ago, to try to discover a principle of action somewhere, as

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there was no principle in the old method that I could discover but individual egotism, except chemical antidotes, when proved to act in the living machinery, and specifics. When I was in the Dundee Royal Infirmary, 30 years ago, the greatest braggart and the most heroic practitioner showed much the greater amount of deaths as the result of his practice than any of the other hospital attendants who treated their patients more mildly, when correct statistics were obtained, per case book. I began to test homœopathy, with a view to ridicule it, six years ago, but I got converted to its truth instead.

But what do men of eminence say about the judicious treatment of the present day in the allopathic school, which is a heterogenous absurdity, consisting of Sydenham's notion, Hoffman's, Van Swieten's, Boerhaave's and Broussai's, having no fixed principle of action, well described in the confession of faith drawn up by the famous and erudite Dr. Lettsom :

" When people's ill they comes to I
I purges, bleeds and sweats 'em—
Sometimes they live, sometimes they die—
What's that to I—I Lettsom."

Mr. Leeson, an opponent of homœopathy, says, " That there are 410 preparations in the pharmacopœia of the Royal College of Physicians, which that body considers worthy of use. It is from these that the medical youths of the country are instructed to cull their remedies, and apply them in every form of disease. Nearly all the waters, spirits, unctions have little or no influence over any form of disease, when used as internal or external remedies. Many of the mineral preparations are absolutely injurious in their effect under every circumstance, while the retention of other remedies is burlesque and nonsense." Dr. Hufeland, of Berlin, says, " My opinion is, that more harm than good is done by physicians; and that I am convinced that, had I left my patients to nature, instead of prescribing drugs to them, more would have been saved. Dr. Paris, the head of the Royal College of Physicians, says, " The file of every apothecary would furnish a volume of instances where the ingredients were fighting in the dark." Professor Widekind says, " We may get grey, and if God pleases, white hair, but never experience from our present mixture practice. If, however, homœopathy induces us to give less medicine, to change it less frequently, and not to mix many drugs together, we may some day, with useful observations, glory in medical experience, which we unhappily cannot at present, when the only result of experience is a confirmation of error." Dr. Reid makes the horrifying confession, " That more infantile subjects are, perhaps, diurnally destroyed by the mortar and pestle than in the ancient Bethlehem fell victims in one day to the Herodian massacre." Frank says, " It is not considered that thousands are slaughtered in the quiet sick room," and complains that government looks far less after the practice of this dangerous art and the murders committed in it, than after the lowest tragedy; while Dr. James Johnston declares that, " it is his conscientious opinion that if there were not a single physician, or surgeon, or apothecary, or man midwife, or chemist, or druggist, or drug in the world, there would be less mortality amongst mankind than there is now." Dr. Gorth, in the poem of " The Dispensary," says :—

" The piercing caustics ply their spiteful power,
Emetics wrench, and keen cathartics scour;
The deadly drugs in double doses fly,
And pestals peal a martial symphony."

Dr. Dickson says, " So far as my experience goes, few people are permitted to die of disease; the orthodox fashion is to die of the doctor." Sir Astley Cooper says, " The

science of medicine was founded on conjecture, and improved by murder." Dr. Coombe, on reviewing the present state of medical practice, says "In fact, medicine, so often practised by men of undoubted respectability, is made so much of a mystery, and is so nearly allied, if not identified, with quackery, that it would puzzle many a rational on-looker to tell which is the one and which is the other;" while Dr., now Sir John Forbes, one of her Majesty's court [physicians, and a gentleman of European celebrity, does not hesitate to say, "That things have arrived at such a pitch that they cannot be worse; they must either end or mend." With individual practitioners belonging to the old school, every one is more loud than his neighbour (if possible) in proclaiming that orthodoxy is his province, while heterodoxy is his neighbour's, and it is generally the smallest who stretch their neck the most for pre-eminence in this respect, and while each one in his arrogance lays hold of the name of science, he performs acts most unworthy of it. I have known one of those kind of practitioners when called to see, *en passant*, a dying patient of another practitioner, step forward and give opium to soothe the way to death, when the same kind of medicine had been given for the same purpose not a quarter of an hour before. Now that is the science and these are the practitioners of it, whom Sir Benjamin Brodie would wish to place as the rulers of the healing art in the world. No wonder that the great and First Napoleon, when discussing with his doctor regarding the practice of medicine, said, "Doctor, no physicing; we are a machine made to live, we are organized for that purpose, and such is our nature. Do not counteract the living principle; let it alone; leave it the liberty of defending itself; it will do better than your drugs." This sentiment of Napoleon is in accordance with the profoundest knowledge of living chemistry and the physiology of organs. The homœopathic law is the one chosen by the Creator of man for the cure of dynamic diseases; it is the only artificial remedial principle worthy of the name of Science; it is consistent with the local instincts of organs, in their wonderful living chemical and physiological functions.

Again, Sir B. Brodie remarks that it is the diagnosis of disease, which is of so much importance. No doubt it is if the cure depends upon particular remedies being given to individual cases—but how far short we come here as the practitioners of a science. Dr. A. will diagnose almost every case in which he is consulted as diseased liver—hence the everlasting blue pill and black draught, "to put right the portal system," without stating how. Dr. B. will diagnose almost every case as diseased heart—hence digitalis and antagonistic prescriptions ad nauseum, &c. Dr. C. will diagnose remittent fever for worms and bronchitis, abscess in the groin for hernia, &c.; and to confirm his statement, will assert that he is the highest man in the city, who has (untruly) any "amount of similar cases under treatment, all round." These diseases would be inverted by each practitioner, if the one superseded the other, and the last man in attendance almost always pronounces his predecessor the *administrator of poison*, and tosses any delinquent medicine observed out of the first window with holy horror, as poison. No wonder that people have become disgusted with allopathy; the practitioners of it destroy themselves unintentionally. The medicines in the allopathic prescriptions, which are found to be most useful in the curing of diseases, will be found by those who take the trouble to examine them, to be homœopathic to the disease which they cure because nature herself cures disease by another disease, which is similar and not contrary to the original one. Purgatives, diaphoretics, diuretics, expectorants, blisters, &c., are ever the ready remedies in the old school, whatever be the diagnosis. Now, I challenge Sir Benjamin, or any other of his school on this side the Atlantic, to produce testimony how they know that they assist nature, when administering their drugs, which have ever been varying since I entered the profession—the latest orthodox drug displacing the first, for no other reason than that the one just set aside, and which

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was introduced ten years ago in the *Lancet* with a sound of trumpets, is now found to be inert. Fashion and not science rules the roast, like tight stays, bad ventilation, no exercise and hoops. Homœopathy is neither a quack nostrum, nor the giving of a necessarily infinitesimal quantity of medicine; it has no relation to the tribe of Snooks, Holloway or Parr. Homœopathy gives us to understand that diseases in the sick are actually cured by those very medicines which are capable of producing similar symptoms in the healthy. The essence of quackery is secrecy, like the conduct of some old braggarts in the practice of medicine, whose principle in obtaining practice for themselves mainly consists in stabbing their fellow practitioners assassin-like in the dark, by inuendoes, shakes of the head, falsehood and ridicule. Homœopathy has no secrets to disclose; instead of this it courts inquiry, and entreats its opponents to investigate it, as Jenner and Hervey did before, when they were persecuted and condemned by the whole profession of physic of their day. Jenner was told that cow's horns would grow upon baby's heads if they were vaccinated. It would seem that a truth in science is sometimes looked upon like a truth in law—the greater the truth the greater the libel; so the greater the truth in science, especially if it touches on vested interests, the greater is the persecution it will meet with; but, like all truth, homœopathy raises its head, and will continue to do so, as an intelligible law of nature, capable of proof by ordinary evidence. It is a simple guide to the physician in the choice of the medicine to be given, applicable at all times, in all countries, and in all cases. It challenges investigation side by side with allopathy; invites a fair trial and no favor; defies refutation, and is willing to abide by the verdict which an intelligent and impartial public shall give, provided only that verdict be in accordance with the evidence produced, according to Blackstone's fundamental principle of law, viz:—"That as well the best method of trial as the best evidence upon that trial which the nature of the case affords, and no other shall be admitted." That trial has been made with homœopathy, and the experiment has proved to the highest intellectual and most impartial scientific men, that homœopathy is a fixed fact. And what does Sir Benjamin Brodie threaten the establishment of that fact with?—not, as of old (and that is an improvement in our time), with the prison and the pillory; but he threatens the professors of homœopathy with pains of *avoidance and non-consultation*. We have seen what an unsatisfactory state the practice of medicine which Sir Benjamin takes upon himself to call a science is in—its jumble of conflicting theories, without any principle but routine for its guidance, having effects injurious to the system, and called the art of poisoning by its very members. Homœopathy is a system which has an unerring law of nature for its guidance, coupled with a means of application beyond the possibility of doing harm—a system which has withstood the fiercest opposition, the most unblushing and continuous misrepresentation, the keenest ridicule, and the most violent aspersions at the hands of its detractors—a system which, notwithstanding these adverse circumstances, has grown and increased like the sturdy oak, whose boughs, rocked by the storm and scourged by the blast, only strikes its roots deeper into the ground, and gathers strength from the sweep of the hurricane, till it has taken a firm hold upon the minds of every class of the community—a system which at no distant date, will assuredly supersede any other hitherto practised, and which even now can utter to its antagonist the sure word of prophecy, "Thou must decrease, but I shall increase," and this for the simple reason that "magna est veritas et prævalebit"—great is the truth, and it shall prevail. What can the threat of an allopath in refusing a consultation with a homœopath amount to, even when asked? The sick patient will not lose anything because he is relieved from his dread of poison; the homœopathist cannot lose when the two principles are compared. Sir Ben-

jamin and the craft will be the only losing parties, because they only continue to remain in the dark, when they might see the light with a new telescope. So there I leave them until they gather more wisdom, and become able to take truth from whatever quarter it may come. Until then they will only appear like the sulky and arrogant child, who refuses food intended for his own good. With the homœopathist, your refusal to consult Sir Benjamin, can only result in your own discredit, like that which resulted to the persecutors of Hervey.

Yours, truly,

JOHN WANLESS.

Hitchcock-street, London, Ontario,
Nov. 16, 1861.

M. B.

EXPLANATORY.

The following letters have appeared in the *Montreal Transcript*. The communication was over an anonymous signature from a desire that the question of Homœopathy should be divested of all personal relations, and thus left to be dealt with on its own merits. Two letters over the signature of *Anti-Humbug* having appeared, one of which professed to deal with facts, it appeared desirable that secrecy should no longer exist. "Anti Humbug" having also promised a third letter, "Homœopathy" felt it would be better that the correspondence should henceforth be over the writer's real name. That promised third letter has not appeared, and it must therefore be inferred that "Anti-Humbug" feels himself silenced. Resting upon the solid base of Nature's law, that like cures like, the Homœopath has not the slightest fear of discussion with the adherents of a practice of Medicine in which all is doubtful and uncertain, only so far as it accords with that law. The true Homœopath has no desire to injure the practice of any regular professional medical man, but only urges upon the latter as a bounden duty to himself, to God and to suffering humanity, that he test fairly and honestly the great law upon which all curative action rests. There are now thousands of regularly educated Physicians and Surgeons who have given up the uncertainties and injurious treatment of Allopathy for the safe and reliable practice of Homœopathy. Under its treatment acute cases yield and recover with a rapidity which amazes the most experienced practitioner, while many chronic cases are greatly relieved, or entirely cured, which resisted the skill and attention of Allopathic physicians for years. In some instances the same medical man, who found his efforts baffled while an Allopath, met with almost immediate success after adopting the true method of cure.

The correspondence is now placed in a complete form before the public, and intelligent men are asked to give their serious attention to a matter which relates so closely to their own comfort, and to the interests of Humanity.

MONTREAL, August, 1864.

Anti-Humbug was the late Professor Hall of McGill University, and Editor of the only Medical Journal then published in Montreal.

GOLD M

To the Edit

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GOLD MEDAL—FACULTY OF MEDICINE AND HOMŒOPATHY.

To the Editor of the MONTREAL TRANSCRIPT.

SIR,—In looking over your report of the proceedings of the late Convocation of the McGill University, I noticed that the Medical Faculty was desirous that some liberal and generous hearted citizen should come forward with a Gold Medal, to be competed for by the Students at the Annual Medical Examinations of the University.

The hope of obtaining a gold medal has been, and is considered, a good *spur* to mental exertion in all departments of knowledge, but it seemed that there are other things well worthy of the attention of the liberal hearted citizen and the Medical Faculty of the University. One of these is well calculated to advance the ultimate aim and usefulness of the young graduates in medicine, who are about to put into practice on suffering humanity the theories of their school, in that department of medicine commonly termed the "Theory and Practice of Physic" to which other branches of medical education are collateral.

In this "Theory and Practice of Physic" one Professor is the teacher; and there is one peculiar method of practice taught in the University for the cure of diseases, which mainly consists of bleeding, leeching, the administration of purgatives, emetics, diuretics, the use of cauteries, setons, moxas, and the raising of pustular eruptions on the healthy skin by the application of croton oil and tartar emetic ointment. In fact torturing the healthy parts of the body outside or inside for the cure of the diseased part, and interrupting the natural secretions of the healthy skin by periodically painting with iodine, burning with turpentine, mustard, red or white hot irons, Spanish flies, &c., which conduct makes many patients believe that something energetic and heroic has been accomplished.

According to the teachings of this class of Practitioner, diseases situated in one organ of the body are thought to be alleviated by exciting a disease in another organ, and by administering substances in large quantities which cannot be made use of as elements of worn out tissue, and which are consequently rejected by the assimilative organs as worthless and injurious to the general economy. Those substances are varied occasionally as routine suggests, but in their administration, for the alleviation of disease, there is no recognition of a curative law in nature.

If the Medical Faculty of McGill University, or any liberal and progressive citizens of Montreal are anxious that the young graduates emanating yearly from this Medical School, should be in possession of a larger amount of knowledge to fit them for their arduous task, and the best known means of alleviating the distress of their fellow creatures throughout Canada, they should not rest satisfied with the mere presentation of a Gold Medal to the most diligent, or perhaps the most talented student, but they should do their best to establish a chair to teach the "Practice of Physic," according to the "Doctrines and teachings of Homœopathy." For the following reasons:—

1st. Because Homœopathy possesses a universal *law of cure*, and therefore raises the practice of physic to a science.

2nd. Because the administration of medicines, according to the Homœopathic law, does not injure any part of the healthy organism.

3rd. Because the properly selected Homœopathic remedy acts curatively on the disease itself, and removes it, (when curative means are possible with man).

4th. Because the practice of medicine according to the doctrines and teachings of Homœo-

pathy has been, and can be amply proved to be, attended with more recoveries in all kinds of acute and chronic diseases, when fairly tested, than the method of practice called Allopathy, as taught by the Professor of the Practice of Physic in the University at present.

5th. Because Homœopathic medicine can almost always be administered easily and without repugnance to all classes of patients and under all circumstances.

6th. Because the sick room during the treatment of the patient may be kept always free from appearances of blood and other repulsive and filthy attendants of Allopathic treatment.

7th. Because the study of the practice of physic according to the doctrines and teachings of Homœopathy can be demonstrated to be a philosophical study, which becomes more and more interesting at every step of progress, and is worthy the profoundest scholar, the most capacious intellect, and the purest christian.

8th. Because the most intellectual and experienced of the Allopathic school have in their honesty acknowledged that Allopathy is a delusion and a snare in the treatment of Dynamic diseases.

9th. Because the best time to learn the different methods of practice is during youth, for it is a well known fact, that in the advanced years of life it is one of the most difficult tasks to unlearn that which was learned as truth—(although error)—in younger years. In 99 cases out of a 100, old men are found condemning that which they do not know, because they will not spend the time necessary in investigating the truth.

10th. Because Homœopathy experiments only on healthy individuals and not on the sick.

11th. Because Homœopathy does away with the absurd and heterogenous prescriptions of Physicians which often contain dozens of different and nauseous materials, calculated to disturb the processes of nature, and to fight against each other in the dark, and which too frequently leave their unexpelled detritus to injure the living machinery for life.

12th. Because Homœopathy does not pander to the depraved tastes of people, who require for their money a quantity of coloring matter, and a taste of something that *bites*, before they can *believe* a cure of their diseases possible.

13th. Because it is well known that young medical students would attend Homœopathic lectures on the Practice of Physic, in large numbers, if they were allowed to do so by the Faculty of Medicine.

14th. Because Homœopathy will often cure diseases which are considered incurable by ordinary practice.

For these reasons I would earnestly recommend the liberal and truth-loving citizens of Montreal and the Faculty of Medicine of McGill College, to take into their most serious consideration the establishment of a Homœopathic Chair in the McGill College—(or shew cause why not, like rational men).

By establishing and endorsing such a chair, and granting a gold medal yearly for the most proficient Student in Homœopathy, the Faculty of Medicine, or any other, would confer upon themselves lasting honor, for being amongst the first to adopt a truth in practical science, which is fast revolutionising the whole Medical World, and which is now only condemned by those who are unacquainted with it; who are interested in its downfall, or prejudiced against it.

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To the Editor

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lateral branches, and partakes of the truths of these. Homœopathy serves to make physiology more clear, and gives a more profound appreciation of the germs of Pathological Anatomy, and should therefore have its disseminating power increased by all legitimate means.

Yours truly,

HOMŒOPATHY.

(ANTI-HUMBUG'S LETTER NO. I.)

To the Editor of the MONTREAL TRANSCRIPT.

SIR,—My attention has been called to a letter contained in your issue of 12th May last, under the signature "Homœopathy," laudating that system of practical medicine, and denouncing in equally vigorous terms what the *Homœopathists* are pleased to designate the *Allopathic* mode of treatment. The writer of this letter brings to his assistance no less than fourteen reasons in support of his position, but, logically speaking, they are not reasons but rather postulates, which, if granted, the truly eclectic practice of the present day would tumble and totter to the ground. But there is little chance of that taking place, so long as one grain of sound common sense remains existent in the community. It is true that every and any innovation upon tried usages will find its supporters for the time being, the new fangled notion but to be discarded in its turn with those which preceded it. Despite, however, of what Homœopathy, Hydropathy, Sympopathy, and all other pathy's may do, and however much the Professor of these "pathy's" may delude the public, and obtain willing dupes, there cannot be the least doubt that nothing but the desire of acquiring the means of living, by preying upon the imagination of their dupes, lies at the foundation of all these different "pathys." When Hahnemann started Homœopathy, he revelled in his infinitesimal doses, maintaining the doctrine, with "similia similibus curantur," that the energy of medicines increased with their dilution, and that a medicine attenuated to the decillionth degree was far more potent in its effect upon disease than an ordinary grain of the same medicine; and in fact that the more it was attenuated, the more active and vigorous it really became. The supreme absurdity of this doctrine became soon transparent, and, accordingly, the Homœopathists soon became split up into several sects—some of which still employ medicines in their infinitesimal doses, while others use them in the ordinary doses; thus sailing under false colors; while a third class adopt the medium course, on the principle, we supposed, of "in medio tutissimus ibis." Hahnemanism may indeed be said to be truly extinct at the present day; and it is my sincere belief that nothing maintains its present nominal existence than a deficiency of earning a livelihood by more honest and legitimate means. The self glorified manner in which your Homœopathic practitioners will reason with you, upon your extreme incapacity of perceiving what is so palpable to himself, viz., the value of medicines given in quantities so small that a drop of the St. Lawrence would prove energetic, may captivate as it has undoubtedly done, many minds, but those capable of serious reflection can certainly never become convinced by any such assertions. It requires a little more than the assertions of fifty years to do away with the accumulated experience of two thousand years and yet the Homœopathists are not by any means too vain to proclaim that they are attempting it. To prevent this letter from extending to an undue length, I will reserve a few facts for "Homœopathy" to digest for my next, and in the meanwhile, will inform him that the text of it will be his fourth postulate, that the practice of Homœopathy has been, and can be amply proved to be attended with more recoveries in all kinds

of acute and chronic diseases, when fairly tested, than the method of practice called "Allopathy." I do not by any means propose to enter into an argument with "Homœopathy," as the subject is unfitted for your columns; all I desire is to narrate, in as succinct a manner as possible, the results of a few cases which were placed under Homœopathic treatment by the late Dr. Rosenstein, in the wards of the Montreal General Hospital, at that time under the service of *Dr. Hall*, of this city; and in which the fullest and freest sway was afforded the practitioner. I remember well the obloquy which was cast upon the physician for his supposed dereliction of duty; but when it is recollected that nothing but the interests of humanity could have guided his course; and that nothing unfortunate issued; that the treatment pursued was witnessed at that time daily by almost all the leading physicians of the city; that the Homœopathist had the fairest possible play, and that he expressed himself afterwards to that effect, as I am informed; what stronger proof could be adduced of the value of the two systems of practice.

I have the honor to remain, Sir,

Yours, truly,

ANTI-HUMBUG.

MONTREAL *Transcript*, June 4, 1864.

No. 2.

To the Editor of the MONTREAL TRANSCRIPT,

SIR,—Some time has elapsed since my letter to you dated May 27th, in which I promised to detail to you a few facts for "Homœopathy" to digest, after doing which, I proposed to leave him to his meditations. The inflated, even arrogant style in which his letter is couched, merits a rebuke however mild, and I trust that he will receive it in this letter in which I propose to oppose *facts* to his *assertions*.

About the year 1845, Dr. G. D. Gibb, now of London, Eng., acted as House Surgeon to the Montreal General Hospital, which during the early summer months was under the professional charge of *Dr. Hall*; Dr. Rosenstein was the only jubilant Homœopath at that time in this city, and that he must have been a man of varied and deep learning, is provable from the fact that he *wrote a book* on Homœopathy, however much his enemies may have desired such a consummation. We should suppose therefore, that that fact, if it proved anything, would be sufficient to demonstrate his competence. He was promised charge of the earliest important cases which occurred in the Hospital, and the opportunity was not long wanting.

The first case which presented itself, was one of pure Inflammation of the lungs in a young man, and as this was an easily detected disease, and its limits definable, it was adopted at once, as the first subject of experiment. Dr. Rosenstein was forthwith sent for, who after arriving at the Hospital, stipulated as necessary to success that the patient should be placed in a ward by himself, and that he should not be tampered with in the least degree, and after the most perfect assurance on these points, the treatment was assumed at once. It is almost unnecessary to add that Dr. Rosenstein was informed by Dr. Hall, that if unfortunately the disease progressed, it would become the duty of the latter to take the case out of his hands. I have now to observe that the progress of this patient was watched with considerable anxiety by the late Drs. Holmes, Crawford and Badgley, by Dr. Campbell, and other physicians of this city who were all glad of the opportunity of seeing Homœopathy fairly tested. The result was that the disease, despite of the treatment pursued, made a

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decided but steady advance, until about the fourth or fifth day of treatment, from a trifling space at the upper part of the right lung, it had invaded nearly the whole of it. Dr. Hall now took the case in his own hands, and by the adoption of energetic measure the poor man's life was saved, but not before serious fears of it were entertained.

Shortly after this unfavorable result of Homœopathic treatment, there presented themselves for admission into the Hospital no less than three cases of fever and ague. The cases were all well marked; one case by a liver complication, the second by a complication of disease of the liver and spleen, while the third was an uncomplicated case. Dr. Rosenstein was again sent for, and was offered the selection of the cases. Much to the astonishment of every one he chose the simplest case of the three, viz.: the uncomplicated case who was at once placed under his charge. The hospital books will record the fact that in the course of about a fortnight the two complicated cases were discharged, while after a protracted treatment of nearly six weeks the patient under homœopathic management implored Dr. Hall to assume the treatment of his case. I remember well that one day elapsed without that young man having had a shake (I forget the technical term), when Dr. R. exclaimed, "now he is cured—the disease is checked, and will never return, while your cases, addressing Dr. Hall, may have the disease return at any minute."—But the following day witnessed another shake, thus shaking to their foundations all the Homœopath's predictions. By way of exhibiting to the students then in attendance, *of whom I was one*, the efficacy of mere diet in modifying the progress of disease, Dr. Hall placed a case of the same disease, subsequently admitted, on plain milk and water, without a particle of medicine, and this man got on equally as well as did the case entrusted to the professional charge of Dr. Rosenstein.

Now, Sir, the foregoing is a truthful narrative, or it is not. That it is the former, there is abundant evidence even now in this city for its substantiation. I have freely used Dr. Hall's name, a liberty for which I am sure he will forgive me, although I question much if I have a right to ask it, as, at the time he was a public officer, discharging an official duty, and whose acts were open to all kinds of criticism.—Fairer cases for testing the value of Homœopathic treatment could not by any possibility have been selected, and yet that mode of treatment most signally failed.

Now, Sir, how far the foregoing facts can go to prove "that the doctrines and teachings of Homœopathy have been and can be amply proved to be, attended with more recoveries in all kinds of acute and chronic diseases when fairly tested than the method of practice called Allopathy, as taught by the Professor of the Practice of Physic in the University at present," is what I will leave for the consideration and digestion of "Homœopathy." That person will doubtless get out of the difficulty by the observation that Dr. Rosenstein did not know his profession;—that his practice was not a true example of Homœopathic practice—in short, that in comparison with others who dole out their physic in infinitesimal doses, and yet upon the principle of "similia similibus," he was a nincompoop; it must still not be forgotten that *he wrote a book*.

I will probably trouble you with a third letter, and in the meanwhile beg to subscribe myself, yours truly,

ANTI-HUMBUG.

June 8, 1864.

—*Transcript*, June 27, 1864.

To the Editor of the MONTREAL TRANSCRIPT.

SIR,—In your issue of the 12th of May last, you were kind enough to give me space in your valuable columns for the insertion of an article regarding the establishment of a Homœopathic Chair in the Medical Faculty of McGill University. That article was replied to, by "Anti-Humbug," in two letters, with promise of a third one. My attention was directed to "Anti-Humbug's" rejoinder on the 27th of June last, and I have patiently waited a fortnight for "Anti-Humbug's" No. 3 epistle. As his No. 3 does not appear to be forthcoming, with your permission I will endeavor to reply now to his No. 1 and 2.

I never have admired anonymous letters. It looks to me like a soldier firing at his enemy from behind a hedge; therefore, however imperfectly and feebly I may use the pen, I acknowledge myself not at all ashamed of Homœopathy as the only principle of cure, of which there is abundant proof. It is to be hoped that "Anti-Humbug" will now disclose himself too.

WHAT IS HOMŒOPATHY?

In replying to "Anti-Humbug," it will be necessary, first, to define what is meant by Homœopathy, since "Anti-Humbug" has refused to define it. Homœopathy then is a principle established in nature for the cure of dynamic diseases, and, practically, it is as follows:—Medicinal substances have certain properties which manifest themselves, on being administered to persons in health, by producing certain symptoms. When the first scruple dose of Ipecacuanha, for instance, was given to a person in health, Biliary vomiting, with headache, vertigo, nausea, loss of appetite, severe pain in the stomach, &c., were induced. When Ipecacuanha is taken in large doses by a person in health, it may be looked upon as a general law, that the above symptoms will take place, as any one may soon satisfy himself about, if there are doubts existing in his mind. This property of *Ipecac* became known only by experiment.

By the experiment of administering a small dose of Ipecacuanha to a person in disease attended with symptoms similar to those produced in a healthy person by a large dose of Ipecacuanha, it will be found that all those symptoms will cease, and if all the symptoms have ceased, then the disease, the cause of the symptoms, has been removed. Whoever prescribes medicine for the cure of disease upon that principle is a Homœopathist. Ipecacuanha has been merely taken as an example. Homœopathists have experimented on the healthy body with over two hundred remedies, recording the symptoms produced by each remedy, and they select any one of these proved remedies, and administer it to the diseased person upon the same principle as the Ipecacuanha was selected and administered. Regarding the dose used by Hahnemann when he commenced to test the principle of Homœopathy, it was a large one, but he gradually lessened it, as he found a smaller dose more useful, and, like a sensible man, he adopted that which he found to be the best. Now, as then, every Homœopathist is permitted to select the dose which he finds most successful, "without sailing under false colors." But a person can never be a Homœopathist who selects at random a nauseous bolus of Rhubarb, Opium, Calomel, Hyosciamus, &c., without being guided by a curative rule, and in doses sufficient to sicken a healthy horse. A large dose of medicine, Homœopathically selected, will increase the disease; a dynamised dose, Homœopathically selected, will be powerful only to cure, not to destroy the body; and this is what staggers many an Allopathist. He always looks for some derangement in the healthy parts before he will believe that the disease can be cured.

"Anti-Humbug" would seem to imply that a man can not be a Homœopathist without confining himself to a drop of the St. Lawrence. This simply shows his utter ignorance of

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the subject. Does he think that because a medicine is reduced to a thousandth or a millionth part of a grain, by trituration, that it does not act on account of its smallness—*per se*? How ridiculous and unreasonable it would be to shut our eyes so that we could not see, because we could not weigh a ray of light; or to deny the power of life over our muscular frame because we could not weigh or chemically detect it. Life is a finer thing than even the bug-bear of decillionth parts of grains of medicines, but would "Anti-Humbug" or any of his *confères* deny their own existence and strength on that account. The powers resulting from life are known by experiment; the powers resulting from the administration of a high or low dilution of a Homœopathic remedy are likewise known by experiment, and Homœopathists are perfectly willing to leave the matter to such a test. No man has the right to say that the world does not turn round upon its own axis, without proof; neither has any man a right to say *a priori* that Homœopathic remedies do not act, because the every-day practice of Homœopathists proves that they do act—just as demonstratively as that the "world still turns," and as clearly as life and light act. How illogically sometimes people reason upon such matters. A gentleman one day said to me:—"Doctor, if you could only shew me that a plant could live as well upon a drop of water as it would upon a pint, I would believe in Homœopathy." This gentleman put food and medicine upon a par. I replied that Homœopathists did not feed their patients upon a grain of beef-steak to provide new materials for their worn-out organs, neither did they feed their plants upon a drop of water. Homœopathists give medicines in minute doses, selected to act according to the *law* of cure, because they find from experiment that diseases are subdued better by these means than by any other, but they do not find that healthy or diseased men can live upon drugs alone, whether in large or small doses.

HOMŒOPATHY NOT A MODERN DISCOVERY.

It would appear that "Anti-Humbug" is likewise very ignorant of the antiquity of Homœopathy, for he says:—"It requires a little more than the assertions of fifty years to do away with the assertions of say two thousand years, and yet the Homœopathists are not by any means too vain to proclaim that they are attempting it." Homœopathy is not a novelty. The novelties are with Allopathy, for empiricism must be always changing. In the time of Vikramadita, king of Ujain, fifty-six years before the christian era, there was a Sanscrit poem which said: "It has been heard of old time in the world that poison is the remedy for poison." In the writings attributed to Hypocrates there is the following, "By similar things disease is produced, and by similar things, administered to the sick, they are healed of their diseases. Thus the same thing which will produce stranguary, when it does not exist, will remove it when it does," that was a fact, at the time of Hypocrates. The Homœopathic law of cure existed then, it does so now, and ever will do, independently of the belief of "Anti-Humbug" or any other man.

Shakespeare was not ignorant of the principle. He says: In poison there is physic; and these news, having been well, that would have made me sick, being sick, have in some measure made me well. Henry IV., Part 2, Act 1, Sce. 1.

HOMŒOPATHY NOT QUACKERY.

Neither is Homœopathy quackery. Quackery pretends to the possession of some valuable nostrum, some unexplained "energetic treatment" sold for private gain, but which is not disclosed for the public good. Whoever may have secrets in his "energetic treatments," Homœopathy has none, no nostrum, it courts enquiry, and asks all to make a

thorough investigation of its claims. It is a recognised *law* of healing, and will be the means of driving away from the Profession all quacks to whatever class of medical practitioners they belong.

HOMŒOPATHY MORE SUCCESSFUL THAN ALLOPATHY.

"Anti-Humbug" says, in his first epistle, "that the writer of this letter brings to his assistance no less than fourteen reasons in support of his position; but, logically speaking, they are not reasons, but rather *postulates*, which, if granted, the truly eclectic practice of the present day would tumble and totter to the ground." I take "Anti-Humbug" at his word, and will endeavor to prove those "*postulates*;" and as "Anti-Humbug" has only attempted a disproof of my 4th postulate, I will, first of all, attend to it, viz. :—

"That the doctrines and teachings of Homœopathy have been and can be amply proved to be attended with more recoveries in all kinds of acute and chronic diseases, when fairly tested, than the method of practice called Allopathy, as taught by the Professor of the Practice of Physic in the University at present." Now, Mr. Editor, let us examine the mode by which "Anti-Humbug" disposes of this "*postulate*" of mine. He cites first, a most important case of Pnenmonia, which occurred in the Montreal General Hospital, about the year 1845, which case was then under the care of Dr. Hall, and observed by Dr. Gibb and "Anti-Humbug" (*himself, while he was a Student of Medicine.*) To this important case of pneumonia, one Dr. Rosenstein, then resident in Montreal, was sent for. He it was who did battle for Homœopathy; but "Anti-Humbug" would seem himself to sneer at the powers of Dr. Rosenstein—because he says in italics that Dr. Rosenstein "*Wrote a Book on Homœopathy.*" Now as to writing books, I have read many worthless Allopathic Books, and even some which were considered valuable in my younger days, and looked up to as the climax of proficiency twenty-five or thirty years ago when I was a student in Edinburgh, are now thrown aside as useless as far as the Practice they inculcate is concerned. Dr. McIntosh's Book, for instance, which advises so valiantly "Bleeding in the cold stages of Fever and Ague," and bleeding in almost every thing else to syncope, is never opened, yet we Students admired McIntosh, and looked upon him as the first Physician and the most acute, of the day—"Wrote a Book." I have never seen Dr. Rosenstein's book, it may be good. But Burns said "that some Books were lees frae end to end, and some greet lees were never penned; even Ministers they hae been kenned, a rousing whid at times to vend, and nail we Scripture." The writing or *copying* of a Book in itself may or may not be a measure of a man's ability or acquirement.

So that the mere matter of proclaiming one's self the author of a book does not argue in favor of a man's competence to conduct the treatment of a case of pneumonia or any other case.

Regarding the length of time required before recovery takes place in cases of Pneumonia or Inflammation of the Lungs, Dr. Hughes Bennet, Professor of Clinical Medicine in the University of Edinburgh, an Allopathic author of acknowledged ability, says "The majority of cases of Pneumonia of medium intensity recover between the seventh and fourteenth days," and he names the periods of recovery as between the 7th, 14th, and 21st days, and that "the real tests of successful practice are not to be sought for in the relief of symptoms, but in the removal of the disease when it has been established, and that treatment will be the best, which "*ceteris paribus*" causes fewest deaths and recovery in the shortest time."

Now, it is remarkable that "Anti-Humbug," in his description of the progress and

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treatment of his great case of pneumonia, does not give us the rational and physical signs which it must have presented, when at first it was "an important case of *pure* inflammation of the *lungs*;" nor those signs, when it was only a case involving "a trifling space at the upper lobe of the right lung," the signs are absent too, when the case "invaded nearly the whole of the lung," absent, too, when progressing under Dr. Hall's "energetic treatment."

Well, in the absence of the rational and physical signs of the spreading of the inflammation from the "trifling space," we must presume that that part of the lung which was not affected with disease when Dr. Rosenstein commenced his treatment became affected with the inflammation in four or five days afterwards, which is a very common occurrence, for it will be found that one portion of the lung, during the progress of Pneumonia, will be manifesting the signs of the first stage of inflammation, viz.: of congestion, while another portion will manifest those of the second stage, or that of Hepatization, and another portion still that of the third stage, or that of Suppuration. "Anti-Humbug" as Dr. Hall must surely have known that fact. If they did, they then took in *their fair trial* of Homœopathy undue advantage of Dr. Rosenstein's ignorance. If they did not know that fact then *they* were ignorant. But if they knew the fact, and would now make the public believe that it was an unusual thing for one portion of an organ to be inflamed while another was becoming so, then "Anti-Humbug" attempts to make *dupes* of the people, it is therefore for "Anti-Humbug" to be an "eclectic" *here* in selecting either horn of that dilemma upon which to empare himself.

Regarding the progress of disease, Dr. Bennet says: "There was a time when it was supposed that the progress of typhus fever, small-pox, and many other diseases which are now always allowed to run their natural course, could be arrested by medical interference, but with regard to them there has been established the principle: 1st of prevention; 2nd, when this fails, of simply conducting them to a favorable termination, and that every inflammation once formed runs through a definite course." How does this correspond with the snatching of the case from the hands of Dr. Rosenstein? The question, according to Dr. Bennet's principles, should have been, how did the "trifling space at the upper part of the right lung progress?" In what different state was that small spot of inflammation at the end of the four days treatment of Dr. Rosenstein? What were the changes of the rational and physical signs belonging to it, when Dr. Hall plucked the brand from the burning? Why did not "Anti-Humbug" tell us about these things?

When fair play to Homœopathy is first shadowed forth, there is a case of "pure inflammation of the lungs." When Homœopathy is desired, to be made to appear of no value, "this pure inflammation of the lungs" is easily converted into occupying "trifling space of upper lobe of one lung," when "the truly eclectic practice" requires its energetic treatment manifested; words are ready again, "invasion of whole lung attended with serious fears." Such cooking of the case to serve a purpose, Mr. Editor, savors strongly of an "Uncle Humbug" in the work of describing the most fair case the world has ever seen for that much loved trial of Homœopathy.

In order to test fairly the Homœopathic treatment, a multiplicity of cases are required; but of any given case, it must be persisted in to the end. It should have been so in that case of Pneumonia, as I shall presently prove.

The report of the case of Pneumonia, made use of by "Anti-Humbug" for the condemnation of Homœopathy, should have been attended with the record of every change of all the symptoms, rational and physical, as the disease progressed under both treatments, to make it of any benefit to us in a practical point of view.

The remedies employed by Drs. Rosenstein and Hall should have been recorded, too in,

a case book kept for the purpose, and sanctioned by both parties at the time. Where is this case book? Give us the record. Every Hospital worthy of the name, in any country, so records its cases, as a merchant records his transactions in his day book, and then every addition or subtraction from the record may be seen, always afterwards. Where, I ask, is the record of this, and other cases, in the Montreal General Hospital? By the examination and study of such records, of interesting cases, students build for themselves a basis for Diagnosis and Treatment in after life, and a desire for upholding only that which is true. Without such study and examination, a habit of vague self-conceited assertion is engendered, while their defenses are loose and wriggling through life. Where is the record, I ask, Mr. Editor?

As a resident of Montreal, upon enquiry, I am ashamed to say that there has been no record, no case book kept hitherto in the Montreal General Hospital, for the record of symptoms and treatment of cases. There has been no record whatever kept of the cases cited by Anti-Humbug in the Montreal General Hospital. Anti-Humbug says: "It requires a little more than the assertions of fifty years to do away with the accumulated experience of, say, two thousand years." "What would the experience of *ten thousand years*" of such an Hospital practice amount to? Simply a "rope of sand!" The next cases "Anti-Humbug refers to are some cases of Fever and Ague." Well, what was the treatment adopted, and upon what principle? The "specific principle." And what is that? "Anti-Humbug" cannot tell. What did Dr. Rosenstein give in this case of Fever and Ague, and how long did it remain in Dr. Hall's hands after Dr. Rosenstein failed? That would require to be known before we can see the superiority of Dr. Hall's treatment, perhaps both methods failed, and any method will fail ultimately in every person's case, at death. "Anti-Humbug" mentions a case which got on as well on milk and water as the patient of Dr. Rosenstein. Did the same case on milk and water not get on better than similar cases under Allopathic treatment? If we are to believe Sir John Forbes, one of the *heads* of "Anti-Humbug's" style of practice, it ought to have got on better.

"Fairer cases than these for testing the value of Homœopathic treatment could not by any possibility have been selected, and yet that mode of treatment most signally failed," says "Anti-Humbug." I will now give, to counterpoise these most absurd and unfair cases, some in favor of Homœopathy, and as Anti-Humbug brings forward some cases which occurred under his own cognizance, I will give a few which came under mine. I have had under my treatment in the Homœopathic Dispensary in this city, a case of Broncho-Pneumonia, and incipient Phthisis, which resisted the treatment of the Montreal General Hospital for nine months. This case recovered, by the 3rd of Bryonia and Phosphorus,—medicines Homœopathic to the disease.

Another case had been dismissed without benefit from the Montreal General Hospital, after a long residence and much torture for Articular Rheumatism with metastasis to the Pericardium. When he became my patient in the Dispensary, it took him three hours and a half to walk a mile. He suffered excruciatingly over the region of the Heart. Had been burned, physicked, blistered, painted with Iodine, &c., &c., without benefit, for a long time in the Montreal General Hospital. He was cured by a few doses of Acon. and Bell.

Another person who had been for a long period in the Montreal General Hospital, burned, blistered and tortured as usual for disease of the heart, complicated with Hydrothorax ascites and general dropsy, was brought to the Homœopathic Dispensary, and cured by a few doses of Acon. and Digitalis.

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I had a case of scrofulous ophthalmia with ulceration of the cornea, which a medical gentleman of this city pronounced a very serious one. This ulcer was cured in ten days by Calcrea Carb.

I had a case of a young woman who had been treated allopathically for amenorrhœa, with lung and liver complications. She had been unable to get out of bed for seven months, and had been shockingly tortured by the "energetic treatment" all that time. A few pellets of appropriate Homœopathic remedies enabled her to come to my office in two weeks. I have had numerous cases which long resisted allopathic or eclectic treatment, yet recovered under the Homœopathic. Let these suffice from my own cases, they will more than counterbalance "Anti-Humbug's" very unfair cases.

Regarding the cases of fever and ague referred to, we know not whether the treatment of Dr. Rosenstein was the same as that adopted by Dr. Hall or not. Bleeding in the cold stage is now given up, as the great "*coup*" for it, and specifics are administered by the eclectics or allopathists or empirics, either name will suit. And what are these specifics? One of the best authors on allopathic materia medica, Nelligan, says of them that they are "agents with the rationale of the remediate modes of action, of which we are unacquainted." They are chosen by allopathists or eclectics, empirically, but it will be found that these specifics act upon the Homœopathic principle of "*Similia Similibus Curentur*."

For the fair trial of Homœopathy two cases were elaborately chosen. The inflammatory case has already been disposed of, but what of the other case of fever and ague which resisted the treatment of Dr. Rosenstein so long without benefit. "Anti-Humbug" naively neglects to tell us how long it resisted the energetic treatment of Dr. Hall, afterwards. For the fair trial of Homœopathy one case was snatched unscientifically out of the hands of the experimenter in its natural progress. In the other case of "fever and ague," the patient snatched himself out of the experimenter's hands; but both cases were taken from Dr. Rosenstein before the diseases terminated. It is wonderful to see patients bearing up bravely under a continuance of torture, allopathically, for long periods, and yet they will become restive in a few days under Homœopathy. Although non-believers in Homœopathy, they expect to be relieved and cured at a moment's notice. Man is certainly inconsistent, but oh, how much even these most absurd trials of "Anti-Humbug" speak in favor of Homœopathy, for in "Anti-Humbug's" emphatic language, "nothing unfortunate issued" from the terrible dereliction of duty of Dr. Hall permitting a Homœopathy to be within the walls of the Hospital.

Surely "Anti-Humbug" has mistaken a mole hill for a mountain. If the Medical Faculty connected with the Montreal General Hospital, or the governors of the Montreal General Hospital, have any desire to benefit humanity by giving patients the choice of the Homœopathic treatment, I will most cheerfully assist them to accomplish that object. I will shew them not by single cases, but by ample and reliable statistics, that the Homœopathic method of practice is in accordance with my 4th postulate.

I will now give some information from other sources. Dr. Bennett, who from prejudice or ignorance is opposed to Homœopathy, writes the following statement regarding cases of Pneumonia, which were seen by Dr. George Balfour of Edinburgh. He says:— "Very severe cases of Pneumonia were observed in the Homœopathic Hospital of Vienna, under treatment that no reasonable Medical man can suppose to be anything else than inert, yet most of these cases got well?" I ask, if it is not reasonable that causes should be judged by the effects produced? If Homœopathy is attended with better results than Allopathy, is it reasonable to adhere to Allopathy for the cure of disease, because Dr. Bennett or "Anti-Humbug" say it is nothing? Certainly not. According to Dr. Routh,

(Allopathic Physician), the statistics of diseases treated Homœopathically and Allopathically are as follows:—

	Deaths under Homœopathy.	Allopathy.
Inflammation of the lungs.....	5 in 100	23 in 100
Dysentery.....	3 in 100	22 in 100
Pleurisy.....	3 in 100	13 in 100
Inflammation of the bowels.....	3 in 100	13 in 100

ASIATIC CHOLERA.

According to a document ordered to be printed on the 21st May, 1855, by the House of Commons, and which ought to be in the library of every homœopathist and every philanthropist in the world, the comparative death rate during the fearful epidemic of Asiatic Cholera in 1854—and surely it is no trifling disease, nor “a disease of childhood”—was under

Homœopathic treatment.....	16.4 per 100
Allopathic treatment.....	59.2 per 100

Although the statistics relating to the treatment of Asiatic Cholera at the Homœopathic Hospital were certified by Dr. Macloughlan, Allopathic Physician, and Medical Inspector of the General Board of Health, they were suppressed by a joint resolution of Dr. Paris, the President of the Royal College of Physicians, and other members of the Medical Council. Lord R. Grosvenor (now Lord Ebury), aware that Dr. Macloughlan had inspected the Homœopathic Hospital in Golden Square, and observing that the statistics of this Hospital were not included in the general returns made to Parliament, moved for copies of the returns that had been rejected by the Medical Council. The motion was agreed to by the House of Commons, when the above resolution, astounding to those who were not previously acquainted with Homœopathy, was made. Dr. Horner pronounces this proceeding on the part of the Royal College of Physicians, as a “conspiracy against the truth and against humanity itself.” What can be thought of a profession which suppresses such facts because they condemn its practice, while its adherents are too prejudiced to test Homœopathy for themselves?

The proceedings of the Medical profession against Homœopathy, says Dr. Rush, of Philadelphia, is an extraordinary picture of *prefatory panic*, vulgar wonder, ignorance, obtrusive vanity, plans for profit and popularity, fatal “blunders, distracting contradictions, and egregious empiricisms.”

The mean duration of Disease, particularly Inflammation of the lungs, has been stated by Drs. Tessier and Louis of Paris; Dr. Henderson, Professor of Pathology, University of Edinburgh; and Dr. Dietle, Allopathic Physician of Vienna, to be as follows:—

	Treated Homœopathically.	Allopathically.
Average duration of cases.....	11½ days.	29 days.
Expectant system, “Anti-Humbug’s” milk and water system,	28 days.	

ALLOPATHY EXPENSIVE.

St. Bartholomew’s Hospital spends £2,600 sterling per annum, in drugs; 10,816 pints of black draught were administered, and 29,700 leeches applied in one year. To this catalogue must of course be added the gallons of life-blood let out by the lancet, and the fearful amount of suffering inflicted by blisters and other external applications—all, it will be observed, *unnecessary*, nay far worse than *unnecessary*. The death rate under Homœopathy is much less than under Allopathy, for the duration of cases curable by both

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systems is as 11 $\frac{3}{4}$ for Homœopathy against 29 days for Allopathy. Were the Montreal General Hospital converted into a Homœopathic Hospital, it would be capable of relieving hundreds of patients per annum more than at present—just in the proportion that 11 $\frac{3}{4}$ days bear to 29 days. The immense amount of real good which would result, if Homœopathy were adopted instead of Allopathy throughout the world, is almost incalculable. It is in the nature of such a power as Homœopathy to be encroaching, and it surely cannot be called “arrogance” to proclaim boldly what one can defend as being true. “Arrogance,” I think, belongs to the proclamation of error, and “inflation” to the wind-bag, which can be easily collapsed. I have thus disposed of postulate No. 4. I hope I have sustained it to “Anti-Humbug’s” satisfaction. I shall endeavor in my future communication to sustain the remaining *postulates, seriatim*, and then draw my deductions.

Yours truly,

JOHN WANLESS, M.D.

MONTREAL, July 14, 1864.

HOMŒOPATHY.

To the Editor of the MONTREAL TRANSCRIPT.

Sir,—With your permission I now proceed to prove what “Anti-Humbug” has pronounced to be rather “postulates” than reasons. In my last communication the 4th postulate was disposed of, the others will be taken up *seriatim*.

The first reason given in favor of the establishment of a Homœopathic chair in the Medical Faculty of McGill University was, “because Homœopathy possesses a universal law of cure, and therefore raises the practice of physic to a science.” It is a well-known circumstance that the medicines chosen by Homœopaths are chosen for the cure of diseases, because the same medicine when given in a large dose to the healthy individual will produce symptoms similar to the symptoms of the disease which is to be treated. The legal way of proving that Homœopaths select their remedies upon this law of cure would be to swear a few Homœopaths and obtain their evidence from the witness-box. “Anti-Humbug” need not put me to this trouble, I presume. Instead of performing this feat, however, I will give him a few more instances which proves that medicines do act curatively and according to this law. Hippocrates said: “Give a draught from the root of mandrake, in a smaller dose than will induce mania, and it will act curatively on mania.”

The symptoms which will follow the administration of a large dose of corrosive sublimate to a healthy person—(says Taylor in his Medical Jurisprudence)—will be like those of dysentery, viz.: tenesmus and mucous discharges mixed with blood, &c., in fact inflammation of the stomach and bowels. “Anti-Humbug” does not think of doubting that these symptoms recorded against corrosive sublimate by Taylor are correct. Homœopaths are all just as well assured that the same kind of symptoms in disease will cease upon the administration of dynamised doses of corrosive sublimate. The way to prove either is to try. I have abundantly tried it, and have found it true. Why won’t “Anti-Humbug” study the matter, or allow others the privilege of being taught the doctrine of Homœopathy.

Dr. Groenevelt in 1703 published a little work full of interesting cases of Strangury—which were cured by Spanish flies, a medicine which is well known to produce Strangury in a healthy individual, when given in large doses. For the publication of this book, the Royal College of Physicians of London committed Dr. Groenevelt to Newgate, by the warrant of their own President. “Anti-Humbug” assumes a certain form of academical

persecution too. As there is a good deal of space to be occupied in proving the other postulates, let me be as brief as possible with each. These instances of the law of cure will be sufficient to prove that there is *one*, and if there can be *one* case proved that medicines which produce a complaint, if not there, will cure a similar complaint if it be there, then that is sufficient, for nature has never two laws for the accomplishment of the same object; all her laws are simple and of universal application for accomplishing the end in view.

"It therefore raises the practice of physic to a science" is the remaining portion of the "postulate." What is a science? "Science is knowledge built on principles." The practice of Homœopathy is based and built on the principle here enunciated, that medicines producing similar symptoms in health will cure similar symptoms in disease, the latin formula of which is "similia similibus curantur." "Let likes be treated by likes." The 1st postulate is thus established.

The 2nd postulate is, "Because the administration of medicines, according to the Homœopathic law, does not injure any part of the healthy organism."

I have proof from "Anti-Humbug" himself to sustain this postulate, for he says "that nothing unfortunate issued" from the administration of the homœopathic treatment of his great hospital cases, and the public will know that "one drop of the St. Lawrence" will not injure any one. No, Anti-Humbug, "nothing unfortunate ever issues" from the homœopathic treatment to the living organs, their homœopathic powers do not lie in the direction of injuring organs, they are only powerful to cure. But I know myself the difficulty of understanding this fact, and I can sympathise with Anti-Humbug when he looks at the power of medicines from an Allopathic point of view, from which we can never see a curative means established but through the telescope of the purgative, diaphoretic, an iodine painting, a moxa, &c. This establishes the second postulate.

The 3rd postulate "Because the properly selected homœopathic remedy acts curatively on the disease itself and removes it (when curative means are possible with men)."

Every material in nature is known by its properties. The Ipecac, the Cantharides, Mercurius Corrosivus,—are known by their properties, and the effects resulting from the administration of these properties are likewise known. The proof that disease exists is that the symptoms of the disease are present. Headache attended with Bilious Vomiting, &c., &c., are symptoms of a dynamic disease of the Stomach or Head. Ipecac will produce a similar disease of the Stomach or Head. How is that known? Because *Ipecac* will produce Headache, attended with Bilious Vomiting, &c., &c., when given in a large dose to a healthy individual. A dynamised dose of *Ipecac* will cure a "Headache attended with Bilious Vomiting, &c." How do we know that? In the same way that we know any other fact. When a person who is suffering from "Headache attended with Bilious Vomiting, &c.," receives a dynamised dose of *Ipecac*, immediately after he will have no more Headache, Vomiting, &c. This is the proof that the Ipecac acts on the disease itself, and removes it. I have been convinced of the test hundreds of times, and so may any one who will try as Homœopaths do. There have been no signs of any other organs becoming affected in an abnormal way by the administration of the dynamised dose of Ipecac. We therefore conclude that Ipecac has only acted on the disease of "Headache attended with Bilious Vomiting, &c., &c.," and has removed it. And as with Ipecac so with all the other Homœopathic remedies. Facts again therefore sustain postulate 3rd. Postulate 4 was sustained in my last letter.

5th Postulate. "Because Homœopathic Medicine can almost always be administered easily and without repugnance to all classes of Patients and under all conditions."

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If a person has had his brain concussed, or is in a state of Epilepsy, Apoplexy, &c., his mouth may be rigidly closed, yet a few pellets of the homœopathic remedies may be always introduced between the lips, and absorption will take place as well from the moistened mucous surface as if the patient had swallowed the medicine. How repugnant are the nauseous doses of Allopathy to all, especially to children. Often have I seen the noses of little children held tight so that they would have to breathe through the mouth, while forced to swallow the horrid stuff which the stomach will likewise do its best to cast out, by its own instinctive action. In fact every organ struggles to rid itself of these nauseous, often destructive, materials, and it is this casting forth of the medicine, by these violent efforts, that is actually looked upon by many as a curative process. But this, my fifth postulate, surely no one would think of disputing.

6th postulate, "Because the sick room during the treatment of the patient may be always kept free from appearances of blood and other repulsive and filthy results of Allopathic treatment." Surely this does not require to be established. Just visit a patient under Homœopathic treatment, suffering from a similar disease treated by Allopathy, and all this will be apparent. The haggard countenance under Allopathy from the narcotic, the uncomfortable result of leeches, the writhings from the dressings of blistered surfaces and other methods of torture, the prostration, &c., from purgation and diuresis, salivation, &c., &c., all these are absent with Homœopathic treatment; the patient is calm and collected, free from torture, recovers rapidly, and looks cheerful; and even should death terminate the scene occasionally that last act of life may even taste of its pleasures.

7th. "Because the study of the practice of physic, according to the doctrines and teachings of Homœopathy, can be demonstrated to be a philosophical study, which becomes more and more interesting at every step of progress, and is worthy the profoundest scholar, the most capacious intellect, and the purest christian."

Lord Brougham defines philosophy as follows: "He, who, in whatever situation his lot may be cast, prefers the refined and elevating pleasures of knowledge to the low gratifications of the senses, richly deserves the name of philosopher or lover of wisdom."

Galileo, Hervey, and others, although persecuted, and set down as fools, must have felt a higher gratification in prosecuting the truth than their enemies did in persecuting it, while the latter would not investigate for themselves. Homœopathists, especially those who have been Allopaths, as I have been myself, feel that it is an extension of their wisdom to know the powers of the Homœopathic remedies, which they had spurned and contemned before. And certainly it causes any man to become more and more a lover of wisdom, when there is revealed at every step of research, powers in nature hitherto unknown to him. All that Homœopathists wish is, that Allopathists would study the system and try it, and set aside their notion of the incredibility of it. We have nothing to do with incredibility in progress, for much of our knowledge was incredible *a priori*, we never would have had any improvement in any science if we had stopped our progress by the stupid cry of *incredibility*. Such cries are almost always made in ignorance, for those who make them have bestowed no study upon the subject.

Again, "Anti-Humbbug's" "grain of common sense," which is to be sufficient to resist the belief of a fact, is just as wise as the Academicians, who when applied to by Napoleon I, to ascertain if concentrated steam, according to Fulton's process, could propel a vessel, it is said that "they replied by a burst of olympic laughter, and kept back the clock of civilization for a quarter of a century." It must certainly be a philosophical study to discover that there are powers in nature, even in the minute divisibility of matter, which will cure diseases, according to a law, better than by other methods, as, see statis-

tical tables. Surely the study of such powers, multiplying at every step of our investigation, will be interesting, just in the ratio of our advancement. Homœopathy has to do with the germs of disease,—the first vital departure from health in any tissue. These vital local or general instincts, whether normal or abnormal, must be profound, and can only be reached by a profound curative agent, which will induce these instincts, when abnormal, to return to their normal condition.

And what remedy is so likely to affect these instincts as one which is known to act on them exclusively; for, as we have shown, the Homœopathic Drug in large doses will produce similar symptoms to the disease which it is chosen to remedy. Consequently these remedies (when the diseased symptoms abate after their use) must have induced the cause of these symptoms, or abnormal vital processes to return again to their normal condition. Disease is looked upon as a vital thing by Homœopathists; not a crude entity, or tumour, or inflammation; these are only the effects of the abnormal vital cause; and what more worthy a profound Scholar and intelligent Christian than to trace out life in its action through organism. Let this suffice for the 7th postulate.

8th. "Because the most intellectual and experienced of the Allopathic school have in their honesty acknowledged that Allopathy is a delusion and a snare in the treatment of Dynamic Diseases."

To prove this postulate, I will simply quote from a few of the eminent Physicians of the Allopathic school. Sir John Forbes, Physician to our beloved Queen, regarding the "energetic treatment of Allopathists," says,—“that evidence shows not simply the power of nature to overcome disease, but to overcome this and the artificial disease superadded by the *energetic ignorance* of the practitioner.” Again he says—“I have indeed no doubt that a portion of the deaths which supervene to disease treated by art are the direct produce of that art.”

Sir Astley Cooper said, “that the science of medicine was founded in conjecture and improved by murder.”

Dr. Reid says, “more infantile subjects are perhaps destroyed by the pestle and mortar, than in ancient Bethlehem fell victims to the Herod^{ian} Massacre.”

Dr. Dickson says, “So far as my experience goes, few people are permitted to die of disease, the orthodox fashion is to die of the Doctor.” Keiper says that “in most cases the proverb is true, that the remedy is worse than the disease, and the Doctor more dangerous than the disorder.” Hufflingand said, “my opinion is that more harm than good is done by physicians.”

Boerhæve said “that it would have been infinitely better if medical men had never existed.”

Dr. Lane said, “Allopathic treatment is unquestionably an evil, pregnant with results inferior only to the original complaint in its damaging effects on the constitution.”

Surely that is enough to prove my 8th postulate.

9th postulate will be generally acknowledged as a fact; I will simply state it: “Because the most proper time to learn the different methods of practice is during youth, for it is a well-known fact that in the advanced years of life it is one of the most difficult duties of even a rational man to unlearn that which he learned as truth (although error) in his younger years, and that in 99 cases out of a 100, old men are found condemning that which they do not know, rather than spend the necessary time in investigating the truth.

10th postulate is a well known fact, “because Homœopathy experiments only on healthy persons, and not on the sick.” However, I may mention, that the *Materia Medica* of Homœopathists is simply a record of the symptoms produced by the crude medicine in

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healthy persons, and the facts recorded by Medical Jurists are very valuable to the Homœopaths, when they show the direction of the actions of the various poisons in the healthy organism. When the symptoms of a disease are similar to those produced on a healthy individual by a poison, we may be sure that that poison, dynamised so as not to do harm, will act curatively in a small dose on the sources of the symptoms. The symptoms of the disease are similar to the symptoms of the poison, we say therefore the sources of those symptoms are similar. The cause of the abnormal tissue is a vital disturbance, it is the disease, and is a subtle thing. The antidote must necessarily be a subtle thing too. The criterion for the selection of the remedy was proved on the healthy individual in the Homœopathic practice, but in Allopathy the experiment to prove the effect of the medicine is on the sick, and we have already seen what the results of these experiments are.

11th postulate. "Because Homœopathy does away with the absurd and heterogeneous prescriptions of physicians, which often contain dozens of different and nauseous materials, calculated to disturb the principles of nature, and to fight against each other in the dark—and which leave too frequently their unexpelled detritus to injure the living machinery for life." When it is true that every medicinal substance, if tested on the living machinery, produces its own peculiar set of actions there, it will be found that one medicinal substance will act on one part of tissue, another will produce disturbance in another special part of tissue, a third, fourth, and so on up to dozens, all acting in different directions; and these selected and administered empirically are found to disturb the vital processes instead of inducing them to return to their normal condition. Regarding the unexpelled detritus of those crude Allopathic doses referred to in this postulate, I may remark that when so much Gamboge, Aloes, Calomel, *et hoc genus omne* has been and is given to individuals in disease, the instincts of the stomach and bowels may be, as it were, seduced into permitting their absorption into the circulating system by which they are carried to all parts of the body.

Those crude medicinal substances, not being possessed of any element calculated to build up wasted tissue, can never be made to assume the form of living cells; they are therefore always driven on through the organs unassimilated, causing functional disturbance, and the further such detritus is carried the more is the difficulty of expulsion; hence the reason why so much Mercury, Gamboge, &c., &c., have been found in the very bones many years after they have been administered, thereby injuring the living machinery for life.

There is no doubt that the instincts of the stomach and bowels have better perceptions as to what is good for the body than the physician who administers such trash, but these instincts may be considered to be often somewhat off their guard by the effects of disease in the general system, and in consequence the evil things are allowed to pass muster when they should have been at once expelled as intruders having damaging properties.

When Spanish flies are applied in large quantities to a raw surface of the skin, the bladder and other internal organs will be selected as its sphere of poisonous action. When we have bags of serum thrown out beneath the Epidermis upon the application of a fly blister, it is just an exemplification of the instincts of a part (when forced to self-defence) acting conservatively, so as to have the least injury done to the whole machinery. In the administration of the great majority of the Allopathic drugs, the thing accomplished is simply a teasing and torturing of the instincts of tissues, which might be better employed in the endeavour to remove the disease from the system, in accordance with nature's laws.

It is said that the Homœopathic patients require much faith to believe in the powers of Homœopathic drugs,—to my mind now, it requires a greater amount of faith on the part of Allopathic patients to believe in the curative powers of materials which are so well proven to make one sick, and to be attended with such undesirable effects as have been alluded to in these communications.

12th postulate. "Because Homœopathy does not pander to the depraved tastes of many people who require for their money bulk of colouring matter, and a taste of something that bites, before they can believe a cure of their diseases possible."

How often do medical men see individuals who would pay cheerfully for a big bottleful of nauseous substances, which when taken will really sicken them, and the more it sickens them the more will their faith be increased as to its powers of healing, and the more they are hurt by the drugs the more skillful the Dr. is thought to be who prescribes them; and this is called "common sense." It will be apparent to all that this postulate will be granted.

13th postulate. "Because it is well-known that young medical students would attend Homœopathic lectures on the practice of physic, in large numbers, if they were allowed to do so by the faculty of medicine, before whom at present they might be afraid at their examination for their degree."

It is a well-known fact that various Universities and Colleges have denounced Homœopaths, and rejected Students and applicants for their degrees and diplomas, and have passed resolutions forbidding their members to hold any professional intercourse with those who adopt this system of Practising Medicine, and this act of authority is exercised against all Homœopaths, without ever having studied the subject as a branch of natural knowledge founded upon observed facts. By this means many young men of an enquiring disposition are prevented from acknowledging their desire to become acquainted with Homœopathy, not a few of whom are Medical Students of McGill College.

The Royal College of Surgeons of England, however, finds that "it is not expedient to interfere in this matter," and it is to be hoped that McGill College will not only follow that example, but go beyond it in establishing a chair for the teaching of Homœopathy, as I have endeavoured to prove they should do.

14th postulate. "Because Homœopathy will often cure diseased states which are considered incurable by ordinary practice."

I have already given evidence in this correspondence that this is a fact, and it would be useless to multiply cases.

"Anti-Humbug," in this first letter, states that "Homœopathy" brings to his assistance 14 reasons in support of his position, but logically speaking they are not reasons but rather postulates, which, if granted, the truly eclectic practice of the present day would tumble and totter to the ground. But there is little chance of that taking place, so long as one grain of common sense remains existent in the community. It is true that every and any innovation upon tried usages will find its supporters for the time being, the new fangled notion, but to be discarded in its turn with those which precede it.

It will be necessary for me to state to the public what this "eclectic practice to the present day" is of which "Anti-Humbug" seems to be a disciple.

The celebrated Broussais said with his biting irony, "the eclectics are always men of superior merit; they are never mistaken in the choice they make among the different sects, and to be on their list is to be infallible. This is, I hope, a fine dose of presumption. What do you think of it, gentlemen of the eclectic school? Could you succeed better if you wished, to prove that medicine is only a map of traditions both true and false, of precepts both good and bad, of practices both useful and dangerous and consequently not worthy of a place in the rank of sciences? It appears to me, that to say we are eclectics is to declare there is no sound doctrine, that all the Professors have erred in a great many particulars, and that 'we' are the only ones among all physicians past and present who are never mistaken."

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Can "Anti-Humbug" be an eclectic after that? Does eclecticism begin to "totter?" Not yet, says "Anti-Humbug" "not while one grain of common sense remains existant in the community." I will admit that common sense is plentiful and powerful, but I deny that there is as much as "a grain" of it in the whole community. This is only a postulate given by "Anti-Humbug" to prevent his edifice from tumbling. I assert that there is not the millionth part of a grain in weight, or anything like it, in all the community. "Anti-Humbug" may be so fond of big doses, that he would prescribe a bigger dose than there *is existing*. If there is not a whole *grain* of common sense existant in the community, *eclecticism* must fall. Did "Anti-Humbug" ever see weighed in a pair of apothecaries' scales the 20th part of a scruple of "common sense." He never did and never will, for however powerful common sense may be, it is an infinitesimal Homœopathic remedy which, according to "Anti-Humbug," should have no power, and could not therefore prevent his *eclecticism* from falling.

Anti-Humbug's agreement was "that if my postulates were granted, the truly eclectic system of the present day would tumble and totter to the ground." There being no proof that there is a grain of common sense in the community, and I apprehend there will be no difficulty in granting that my postulates have been sustained, I therefore call upon "Anti-Humbug" to permit his truly eclectic system, after its tottering, to tumble to the ground. And, moreover, it is the part of infinitesimal Homœopathic and powerful common sense to allow the thing to tumble.

This fully proven Homœopathic scientific system of practising physic should be hailed by McGill College and the Governors of the Montreal General Hospital as a great boon to the community, and a harbinger of better times to suffering humanity all over the world. Like all other systems built upon truth, and which have made their way against dominant interests, Homœopathy has outlived and will continue to outlive the sneer of the ignorant. Homœopathy has its basis upon a rock, and can well afford to withstand the raging billows of prosecution, enmity and insult, with which it has to contend. Homœopathy does not wish to find fault with the men who still cling to a worn-out and dangerous system, it is merely desirous that the better system should be studied, and the worst one left behind.

I am, Sir, yours truly,

JOHN WANLESS, M.D.

MONTREAL, July 29, 1864.

LIFE AND ORGANISM.

Lecture delivered in the Natural History Society Rooms, by Dr. Wanless.

The human body, composed of the elements, Carbon, Hydrogen, Nitrogen, Sulphur and Phosphorus, with a few salts, and a living principle, has been often acknowledged to be the most wonderful piece of machinery within the scope of our perceptions; it has been called "the bag with a thousand strings," and that it keeps in tune so long was the wonder of our ancient songster. When the outward form of the human body is not artificially distorted as it often is by fashion, it presents to the eye the most pleasing and graceful of lines, especially when compared with the angularities of chrystals in the mineral kingdom. The internal organism exhibits the most profound self-operating models of machinery, which possess in their several portions the greatest requisite strength and adaptability for the functional ends desired, and from the least proportionate amount of

material of any other piece of mechanism ; architects, painters, and engineers have been always discovering, in those internal structures of the human body, the types of the principles of mechanics and arts. We may well ask, what can be more admirable than the mechanism of the Heart, Liver, Stomach, Kidneys, Pancreas, Blood Vessels, Lacteals, Lymphatics, Glands, etc., every one of which is made up of its own peculiar cells, which all perform their several offices when in motion, almost altogether independently of our mental control. What subject is so much calculated to make us think, as that of an examination of the construction of the organs of sight, hearing, taste, smell, and touch, all of which manifest so much of the infinite wisdom and skill of their original designer and upholder. How profound is the wisdom indicated, when we view the mechanical and instinctive powers which are given to the organs to enable them to manufacture from the food we take the elements to be given to the blood, which will circulate through every tissue of the body, and thus be presented in appropriate form to the most minute parts of bone, muscle, cartilage, and nerve, to be by them perceived and appropriated for their respective sustenance and growth. It is most gratifying to look upon the structure of organs with even the naked eye, but when their minute structure is revealed by the modern microscope, we may well be amazed at this fresh threshold of knowledge, confessing our own littleness, but adoring the infinite wisdom of God with renewed ardor, while we proclaim—as we could not have done before in our previous ignorance—How great and manifold are thy works, oh, Lord ! in wisdom hast thou made them all ; the earth is full of thy goodness, and the infinitude of space too. I may divide the subject of discourse :

1st. Into the normal or healthy instinctive actions of tissue.

2nd. Into the effects which extraneous materials produce on those normal tissues.

Dr. Sterry Hunt, in his very able address on the relations of the natural sciences, states “ that the student of inorganic nature soon learns to recognize the fact that all matter is instinct with activities,” and he likewise states in his “ *Domain of Physiology* ” that “ when matter through chemism attains the condition of protoplasm, which may be chemically described as colloidal albuminoid, united with more or less water, it begins to exhibit that form of activity which we term vital or biotic.”

Dr. Lionel L. Beale, in his work entitled “ *The Mystery of Life*,” says, in reply to Dr. Gull’s attack on the theory of vitality, that the term vital power has been applied by me to the marvellous agency which, besides giving rise to form, silently effects the analysis of compounds, and causes the elements to be re-arranged, so that when synthesis occurs, new compounds result, which did not exist before, and without the bulky, cumbrous, though elaborate and beautiful appliances of the chemist and physicist. But nature’s apparatus is a tiny mass of clear, structureless, transparent stuff, it may be less than the one thousandth part of an inch in diameter, life may have to do with several minute masses such as these of perfectly structureless, colourless matter, the difference of which no chemist or physicist can demonstrate. Yet, although soft and diffluent, one of these minute masses, under certain conditions, will become a dog, another a pig, and another a man or woman ; when matter through chemism attains the condition of protoplasm such as that, we may perhaps have something started which may produce ultimately a being *our fittest survivor* of much superior character to either dog, monkey or man ; but without dwelling on that point, or waiting for the final issue of the chemist’s powers in that direction in producing, by his synthesis, a colloid albuminoid, having the same chemical constituents and biotic properties as the protoplasm of Beale, I will just state that the instinctive living actions to which I will at this time allude will signify the

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ability of the several tissues, of different organic structures, to perform their respective functions involuntarily or independently of our wilful control ;—which *inorganic matter* is incapable of performing ; during our organic life, the mental function called will can be imparted from the brain to all the voluntary muscles throughout the body, and those muscles may be prompted into action in their own peculiar way in accordance with our desires ; but although the brain is the acknowledged seat of intelligence, as far as the voluntary powers are concerned, there is another nervous power in living organism, which exerts a controlling influence over the weal or woe of the local organs, and this power is called the ganglionic or *involuntary* power.

It apprehends, discriminates, and authorizes its desires to be carried out in a multiplicity of ways. There is a wide difference between the voluntary and involuntary nervous perceptions.

When we touch a material with the point of the finger, the extremities of the nerve of sensation distributed thereon receive an impression ; that impression is conveyed along the nerve trunk to the posterior column of the spinal marrow, and from that, and the medulla oblongata to the brain, which is associated with the mental perception ; and it is there, I presume, that we can decide upon the nature of the matter touched by the finger, and become able to say whether that matter is soft or hard, rough or smooth, or the cause of pain.

Dr. Fletcher, my old teacher, the late profound physiologist, was in the habit of stating *perception is the perception of a perception*, or as he expressed it in Latin *perceptio est perceptio perceptiois*. The perception made upon the extremities of an involuntary nerve by matter is not conveyed to the brain, but to the supervising ganglion ; hence when the common functions of the stomach, liver, kidneys, etc., are normal, we do not feel, as in the case of touch, and the less we interfere or think about these involuntary actions, the better for us. I daresay an instance illustrative of involuntary action may be taken, when the food is taken into the stomach of a coarser nature than usual, and which does not afford nutritive pabulum in so much abundance as there was before. The alimentary tube will become lengthened, its calibre increased, the muscular coat will become more powerful, the valves will become more numerous, all done in order to retard the passage of the food along the tube, creating thereby a still more extensive surface for the absorption of the nourishment, presented in a more limited supply than usual. On the other hand when the food is given in a more nutritious form, the local instinct of the bowel will at once perceive that there is no longer any necessity for the former length of the tube, muscular strength, and number of valves, then the instinctive power sets in motion actions which result in the reduction of strength and number of valves, as if the instinct was endowed with something akin to intelligence, but of an involuntary independent character, until all the parts become precisely adapted to the new circumstances of the case. These facts may be proven at any time by observing the alterations as above described in the intestinal tubes of the lower animals, when alterations are made in their diet. A pig or horse living on grass or straw alone will have the intestines more bulky than when fed on grain.

It might be said that the coarser kinds of food when placed in the intestines would, by their irritating qualities, produce irritation or inflammatory action ; but irritation, followed perhaps by ulceration similar to that caused by a thorn thrust in the flesh, would not produce the changes of structure which will hereafter be alluded to. It would rather appear that there was a local supervisor or *vis medicatrix nature* of the schools existing beyond the local irritation caused by the coarser food, because when the finer food is substituted for the coarser, the instincts prompt to reduction of the length, strength and number of valves until the neces-

sary accommodation is brought about, then the local instinct orders a halt to further alteration. In valvular disease of the heart, causing obstruction to the flow of blood, the involuntary muscular walls of the heart will increase in bulk and power, in order to overcome the obstruction.

Hypertrophy or enlargement of voluntary muscle will take place in the blacksmith's arm from exercise in swinging the forehammer, and so will the muscles of the legs of the rope dancer, or the snowshoer, and when the requisite bulk of the muscular fibres have become developed from additional cell growth, sufficient for the requirements, the accumulation of muscle is suspended. It is found, too, that not only in muscles but the *local instincts* cause increase of development of tissue, in one kidney when the other is diseased or destroyed, and one lung to enlarge its capacity, when the other is useless, and so on, the local instinct being the guide as to the extent of increase or diminution.

If two scrupules of Ipecacuanha, a material incapable of assimilation, is placed in the stomach, the local instinct of that stomach will, to save itself and the system from injury, throw the *Ipecac* off, and so with other like things. So will the bowels throw off Jalaps, &c.

The peculiarity of the local instincts is that different irritants prompt to different actions, just as different ideas in the encephalon to different conduct in individuals. Thus we have friction on the palms of the hand, prompting the local instinct there to throw out bulwarks of thickened skin for the protection of the hands of those who have to use hammers, saws, etc., etc. Sir Benjamin Brodie states in his work on diseases of the joints, that in the case of a girl who had attained the age of ten or twelve years, labouring under the inconvenience of club foot, a large bursa or innocent tumour was distinctly felt on the part of the instep which came in contact with the ground in walking. In another lady who had apparently recovered from a caries of the spine, attended with considerable angular curvature, a *bursa* appeared to have been formed between the projecting parts of the spinal column, but these are of every day occurrence; sinews, fistulous openings and tubes are formed, lined with membranes somewhat akin to skin, in order more efficiently to carry off that which would act more injuriously to the general system if retained.

You will often see in young ladies who dress themselves, so as to compress unduly their lower ribs, that the muscles of the shoulders do all they can to institute a larger space for their lungs above, as is indicated by their high shoulders, in order to protect their lives. If proof was wanting to show that the local instincts in preserving health were superior to the mental faculties, this example would suffice.

The parts surrounding an old dislocation will adapt themselves to the circumstances by the same instinctive influence, and a new joint attempted. In cases of asphyxia, although strong but vain contractions of all the muscles concerned in breathing may occur, for a moment or two, in an agonizing struggle for life, this agony is succeeded by vertigo and loss of consciousness, mixed with pleasurable dreams; individuals who have been resuscitated from drowning have often expressed, that after the first agonizing effort was over to obtain help, that they afterwards felt pleasure, before the final loss of consciousness.

In cases of syncope or apoplexy, no pain is manifested, the muscles may be convulsed, but all sensation is gone during the fit; so that in the majority of cases, it seems to be designed that while we are in health there is pleasure in life, and that when life is departing from the body there is pleasure in dying.

We may not be able to say what chemical, physiological or other alterations may be produced in the blood or tissues to bring about these pleasurable sensations, but although inexplicable to our finite minds, the facts are proofs of Divine goodness for our relief even in abnormal alterations. The ways and plans of God are infinite and past finding

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out, who can know the kind of impression made upon the brain by a remembered thought, yet there is such an impression, lasting sometimes beyond the three-score years and ten, yes, and that or these impressions become most vivid at the closing scenes of life, although the original brain matter has been removed many times by wasting metamorphosis, and renewed by fresh material.

In cases of varicose veins, when their valves become inoperative on account of their disproportion to the increased calibre of the vessels, these valves lose their influence on the venous circulation, and ultimately shrink, and nearly disappear, owing to the general instinctive guidance of all organs, which endeavours to remove all parts when they become useless, and *vice versa*, when it is found to be subservient to the general welfare. When even gangrene or the death of a part is complete, the local instincts of the surrounding living parts adopt means whereby the system may be freed from the portion, the continued presence of which would prove seriously injurious. If the gangrenous portion was allowed to remain in close contact with the living texture, more or less of the noxious results of putrescence would become absorbed, producing a poisonous effect on the system at large. The process by which the local instincts perform an amputation, or excision, may not be so rapid as when done by the surgeon's knife, but it is interesting to observe its progress nevertheless.

The process of the formation of pus as a termination of inflammatory action, and its riddance from the system, is another wonderful process of the local instincts in disease. The late Prof. Hugh Bennett, of Edinburgh, says, that pus cells, if not evacuated externally, ultimately dissolve, their walls disappear, their granules separate, and are converted into a fluid; this passes into the blood, increases for a time its effete constituents, but is at length excreted by the emunctories. The cells of pus in cases of pneumonia, after passing through their natural life, are reduced to a condition capable of absorption. I have known cases of pus formed in the liver, and finding its way to the lungs, to be from them expectorated. But I must not weary you too much. I will simply mention some other diseases in which the local instincts of tissue perform so beautifully their wondrous functions. In necrosed or dead bones, the process of getting rid of the portion which is dead is of great interest, too. In injuries of the brain, how wise it is, that the body is so constituted, that the circulation becomes weak, and remains weak, for hours afterwards, and almost limited to the trunk, thereby preventing loss of blood from injured vessels, so much better than can possibly be done by bleeding, etc. These circumstances may well cause the physician or surgeon to pause before he administers stimulants, etc., which may hinder the performance of the work instituted, instead of assisting in its accomplishment, for the injudicious use of stimulants in such cases would cause the blood to ooze from the openings which the local instincts desired to close.

The power of a severed blood vessel when it retracts and contracts at the cut point, thereby diminishing its calibre to the half of its first dimensions, while it throws out fibrine to act as a plug to close the open mouth of the vessel, is another instance of local wisdom.

If a large artery is exposed unobstructed, the blood seems to proceed calmly and gently; but when the vessel is tied or obstructed, that instant the blood beats tumultuously on the heart side of the ligature, as if the vessel in a state of local revenge desired to overwhelm the interferer with all its vigour, and if foiled in carrying the blood through the former channel, it forces it through new channels, although the routes may be more circuitous, and this action is performed for the preservation of the limb.

The notice of these instinctive powers might be extended to a great length, but what have been already noted must suffice at this time, so that we may have a rapid glance at

the next division of this subject, namely the effects which extraneous materials produce on healthy tissues; but while I have given you a brief review of the actions of the local instincts in some diseases, it must be remembered at the same time, that God did not implant in man the consciousness of the need of extraneous remedial aid, when the body is diseased. The *vis medicatrix* nature in throwing off a dead limb, the expulsion of a thorn, or needle accidentally introduced, the local instinctive power in these cases will be slow in comparison with the time employed by art, and as in surgery so with the physician in Therapeutics, when he has to deal with febrile and inflammatory actions, and such other abnormal conditions of tissue.

It has been said that nature is *conservative*, *art curative*, nature is expedient, *art necessary*, nature is fortuitous, *art absolute*, nature is limited, *art unbounded*, nature is undefined, *art definite*, and so forth; art is the result of a cultivated instinctive mind, and a necessary part of God's created scheme, and cannot be ignored with impunity.

I shall first take notice of a few materials of larger bulk when they are made to come in contact with some of the organs of the body. I shall then cite some facts as to the effects of smaller, if not infinitesimal, quantities of materials on those organs.

If a piece of beef, oat-meal cake, wheaten bread, potatoes, or such like material, is presented to the mucous membrane of the mouth and stomach, you will find that the *papilla*, *villi*, or downy tissue which constitute the surface of these mucous membranes are not irritated in the way of disease, but by their instincts will assist in manufacturing these materials into nutritive pabulum, for the welfare of the system; but if, on the other hand, a portion of the common oxide of arsenic is placed in the mouth or stomach, or even introduced into the blood, the arsenic will have a peculiar specific action, different from other material, the mucous membrane of the stomach and intestines will become irritated and inflamed, and there will be an ineffectual attempt made to throw the arsenic out of the system, the irritating intruder will not be like the unassimilable jalap, aloes, scammony, etc., which is sometimes placed in the stomach; these last will likely be carried away by the instinctive peristaltic action of the tube, just as the instinctive action of the kidneys will throw off Nitrate of Potass, and such like materials, when dissolved in the water of the blood. In the case of the arsenic the vomiting will be attended with great pain. Fever of a typhoid type will be induced, but the specific action will not be like that of Tartrate of Antimony.

The irritation caused by arsenic produces a discharge of a thin watery character, and the result of the inflammatory action is that of ulceration, rather than the suppuration from antimony.

Copper and its salts affect the mucous surface in a different way, from either antimony or arsenic, the inflammation produced by copper is acute, with severe colic, and tympanites, a person who is under its influence bends himself double, to relieve the pain, there is headache, and inclination to vomit. The copper effects again are different from those of lead; in lead poisoning, the spasmodic pains in the abdomen (from contraction of that portion of the intestine, called the colon) are present, the dropped hand from paralysis of the forearm muscles, or the wasting of their substance, together with a profound poisoning of the system, which induces something like a degeneration of every tissue, the nervous centres are found to be indurated or softened, there is headache, amaurosis, neuralgia, palsy, epilepsy, the kidneys become small and granular, there is complete decay of the bodily and mental powers, with deep melancholy. These are some of the results produced by extraneous materials, when they are introduced into the body in crude quantities, each of these substances you will have observed has produced different resulting conditions and

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symptoms, shewing of course that each one of them has acted on its own specific sphere of the body, whether local or more general.

It is not necessary here at this time to go into the minutiae of the action of either, although it would be a theme most worthy of the notice of the physician to observe the different parts which are affected by different materials, and the nature of these affections, because there might be some wisdom obtained by comparing a disease of these parts brought about by one cause, and a similar disease brought about by another and different cause, for the physician might find out, if he so chose, presented facts which would lead him by inductive reasoning thereupon, that there was a therapeutic law, which might be a safe guide to him in the selection of his remedial agents for the relief or cure of his diseased patients; but of course a description of the law or illustration of it would be out of place here, although I might be permitted in passing, to state that it is my opinion, which I think is well sustained, that the true mode of administering medicine scientifically is to select a remedy which is found to act dynamically, directly, and without injury on the cell forces of the different tissues which have made a departure from a normal state of health, be that departure the cell forces of muscle, liver, kidney, lung, brain, or other organ, because when it is known that a certain agent will reach a certain aggregation of cells, while the body is in health, we know that the same aggregation of cells will be reached by the specific agent in disease, and a living test is necessary to prove whether the administration of such a specific will lead to an amelioration of the disease or not.

If this is found to be true, after being fairly tried, then it will be seen that the aggregation of disordered cells cannot be reached by administering extraneous materials of large bulk, which are not permitted to reach the parts affected with disease situated exterior to the central alimentary tube, because the instinctive perceptions of the mucous lining, called columnar epithelium or villi, will in the most of cases, induce the peristaltic muscular action of said tube to throw the too frequently obnoxious and sickening drug adrift from the pale of absorption. Instead of endeavouring to describe or multiply cases illustrative of specific action further, I will now cite some instances of the effects of more minutely divided material, acting either upon a part or the whole of the body, or perhaps, it may be said by some to be more physiologically correct, that a part or the whole of the body acts in the materials by having an affinity for them or a disgust to them; but in whichever way it is, some of the materials, which will be mentioned, may not be easily detected by the chemical analyst, but will only be known from their physiological action, as, for instance, a medicine which was manufactured in London, England, at one time, for the East India Company, named *Pulvis Jacobi*, or James' Powder. The East Company had found this powder very effective in the treatment of fever. Its composition was kept secret like many other popular nostrums, until the death of the Messrs. James, when from philanthropic motives their successors made known the recipe. It was said to be composed of oxide of lime and oxide of antimony. Soon every apothecary began to manufacture James' Powder. The East Company advertised for a large amount, which was furnished at a lower rate than by the Messrs. James, by a London manufacturer. But the medicine entirely failed in its remedial effects. The company refused to pay the bill, and a law-suit ensued. The best chemists in the country were called to analyse the article. It was found to contain the same ingredients, in the same proportions; but the Messrs. James compounded their phosphate of lime by calcining the bones of animals, while the London Company calcined the phosphate of lime rock from estramadura; every chemist declared that there could be no difference in the substances, and no one believed that there could be any difference in the effects, and yet when tested therapeutically the one proved remedial, while the other was valueless.

It might be asked, what was there in the animal phosphate more than in the inorganic phosphate to produce the physiological and therapeutic power. Chemical and other tests being of no avail to discover the power, there must have been some extremely minute division of force located somewhere. Some people have a great abhorrence to the very name of *infinitesimal*, but there must have been power of that character in the animal phosphate, although beyond chemical demonstration.

There are some folks, too, who seem to have their minds so fixed upon the non-divisibility of matter, that they cannot be brought to consider power existing when crude materials are divided, say, into a thousand parts; but the divisibility of matter can be carried much higher than that nevertheless, and the divisions may be seen too. It is a fact that a decigramme of copper dissolved in nitric acid, diluted with water, tinged blue with ammonia, can be divided into fifty billions of visible parts. A decigramme of earmine may be divided into a billion of visible parts. A grain of assafoetida evaporates in eleven millions of parts, all scented well. A grain of musk diffuses an odour for twenty years in the place where the air freely circulates, without apparently losing its weight, and it evaporates in three hundred quadrillionths of parts.

Mayerhoffer believes that the process of trituration is a development of the medicinal powers of drugs. He has found in one grain of tin, of the third trituration, no less than 115,200,000 divided, and still further *divisible*, parts. According to his experiments, a grain of precipitated tin can be divided physically into a quadrillion parts; precipitated copper, platina, silver and gold into more than a trillion parts, mercury into a billion, tin and copper foil into more than a billion, *filed or lead foil* and filled iron into a billion, and so on. In these triturations the diameters of the metallic atoms vary from 1-1200th to 1-2000th of a cubic line, and are therefore at least sixty-four times smaller than the blood globules of the human subject, and the least part of any of them may therefore reach the smallest cell for which an affinity exists in the living body.

Ehrenberg has calculated that a cubic inch of a mass of Infusoria contains forty-one billions of these animalculæ.

Several hundred microscopic beings can be held on the point of a needle.

Marsh's apparatus can show the millionth part of a grain of arsenic.

Danger & Flandin have discovered, by their analysis, the hundred thousandth part of a grain of copper in the living organism, and so on, as regards the ultimate divisibility of matter, and as *Cuvier* see—has said, "matter is the depository of strength, matter passes away, but strength remains." I shall now take some cognizance as to *how* divisibilities act on the living body. An English vessel which carried a large quantity of metallic mercury, by accident had some of the metal escaping from the cask in which it was put; in three weeks two hundred men were salivated, ulcers appeared; they were partially paralyzed. Even the lower animals on board were not exempt.

A chemist at Tours had a fit of asthma every time a bottle of powdered Ipecacuanha was opened; another person, each time Ipecac was pulverized in the premises, had an attack of violent vomiting.

A cork impregnated with chloroform has been known to cause sound and refreshing sleep to a person attacked with nervous paralysis.

According to Thenord & Dupuytren, a bird instantly dies in an atmosphere containing the 1,500,000th part of sulphuretted hydrogen gas, and 1,250,000th part is sufficient to kill a horse.

Majendie says that the smallest drop of cyanhydric acid, placed on the mucous membrane of the cheek of strong animals, causes them to fall down stone dead, with no trace of muscular irritability remaining.

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Professor Stass killed an animal with three drops of nicotine, and yet found them on the tongue of the victim after death.

Dr. Roberts, in some carefully conducted sets of experiments, found that one part of *Dirostose* (a ferment secreted by the pancreas) is sufficient to convert forty thousand times its weight of starch into sugar and dextrine.

Darwin in "his insectivorous plants" mentions, that he made experiments with every possible care, with the phosphate of ammonia.

On the plant *Drosera Rotundifolia*, he found that the twenty-millionth part of a grain of the phosphate of ammonia was sufficient to produce distinct physiological action in each gland of the living plant *Drosera*, causing the inflection of every tenticle, and often of the blade of the leaf; the most skilful chemist could not detect such small quantities, neither could he detect the smell of a deer, which a dog could do—a *quarter of a mile away*. Yet the odorous particles, which have affected the olfactory nerves of the dog, must be infinitely smaller than those of the phosphate of ammonia weighing the one 20,000,000th of a grain.

In *Hay Fever*, two millionths of a grain of the pollen from the hay has been found sufficient to produce the disease, and it might be a question, if so small a quantity was sufficient to produce the disease, what quantity of remedial agency will be found to cure it, quite a rational enquiry to make.

The granular matter of the pollen of the hay is the direct result of cell force; its mode of action, says Roberts, bears no resemblance to that of ordinary chemical affinity, but it is distinctly physiological in character, the powerful energy with which this matter becomes charged, at the moment of its elaboration by the cells, is changed into the active form when brought into contact with the tissue upon which it is capable of acting, just like the specific energy of drugs in diseased organisms, for it is known that these specifics act much more powerfully when in contact with the diseased living organism. When such affinity exists between the disease and the remedy, the disease will be found to be increased if the dose of the drug is crude.

In a memoir read before the Academy of Sciences by Mons. Bouchardat, he says, amongst other observations, that a milligramme of mercury, dissolved in twenty quarts of water, is sufficient to kill in a few seconds fish plunged in this fluid, and he adds this proportion of mercurial salt is so feeble (a twenty-millionth), that it escapes the most delicate *chemical tests*. There are many examples of people sleeping on the borders of a marsh, who passed from the arms of sleep into those of death.

Indian travellers affirm, says *Gravin*, that sailors on board vessels at a considerable distance from the shore have been attacked by intermittent fevers. It is related by *Sancisi*, that thirty persons who were walking near the mouth of the Tiber were met by a wind suddenly blowing from the South, across the infectious marshes, and immediately twenty-nine were attacked by tertiary fever. No chemical tests have been able to detect the secret of these marshy and earthy exhalations. Some deny the existence and power of those infinitesimals, because they are invisible; they say, "they don't believe in infinitesimals," *ergo* the infinitesimals have no power, but we have ample proof that the infinitesimals have special powers nevertheless, and the dim of eyesight, and the flauters of disbelief, must be permitted in this free land of ours to retain their opinions, although held against stern and stubborn facts. Can the dim of eyesight, the chemical tests interrogate small-pox, measles, cholera, typhus fever, scarlatina, the plague, the yellow fever, &c.; no. The interrogation as to the real nature of the infinite cause has not yet been revealed, but their effects are known by the physiological tests. Professor Bonelli of Turin caused a puncture to be made in an animal with the tooth of a rattlesnake. The head of the serpent had been kept in a dry

place and state for fifteen years at least, and exposed to the air and dust, and moreover had previously been preserved in spirits of wine. To his great astonishment and that of his pupils, the animal died an hour afterwards.

Can the chemist or the pathologist, who takes often more pleasure in verifying his diagnosis by *post mortem* examination than in his Therapeutics to prevent death, can either of them explain why a speck of vaccine lymph will protect a child from small-pox, for a period of years, while at the same time the old material of the body which has been vaccinated has been metamorphosed and carried out of the system, and new material has been substituted for the old? These facts will stand when the disbeliever and the dim of eyesight will pass away.

While upon the subject of infinitesimals affecting the tissues of the body, I may mention a few cases of what by medical men is called Idiosyncrasy, that is a condition which renders some persons more than others liable to inordinate impressions from certain stimuli.

Some of these might be referred to thus, Henry III. of France could not bear a cat to come near him. Tycho Brake trembled at the sight of a hare. Erasmus was always thrown into a fever when he ate fish. Ulandislaus King of Poland ran away at the sight of an apple, and the same fruit made de Quercito, secretary of Francis I., fall a bleeding. Carden the philosopher could not endure eggs. Crassus had an insurmountable dislike to bread. And Cardinal Hanny de Cardonne swooned at the smell of a rose, &c., &c., and so there is something, whatever it is, which passes from the orator, the musician, warrior or poet, into the life-blood of the multitude whose hearts they arouse into tumultuous action. Can the chemist detect any or all of these by tests, he has not done it as yet, but they are all facts, and these are equally strong facts, as to the effects of infinitesimal specific medicine acting curatively on abnormal cell structure. Notwithstanding bigoted disbeliefs, it would appear then from reflection upon these data, that there is a living force guiding the functions of all organism? That force may be incomprehensible, may be beyond the tests of the chemist, whether it acts in health or disease, or in the growth of organs.

It commences to act in the one embryo cell of about the one hundred and twentieth part of an inch in diameter, it guides the multiplication of that cell into other cells, in their formation of the bones, heart, brain, kidneys, and every organ, however intricate and varied, and it guides the ceasing of that multiplication of cells, when the organs have arrived at their full strength. So you will perceive when that force has to be reached, whether residing in a single cell or an aggregation of them in any organ, which is in an abnormal condition. To that your therapeutical artillery must be directed to penetrate, for all the changes, whether in the fluids or solids in dynamic diseases, are the consequences of alterations induced by the vital force. Now I must draw to a close by stating that there is a difference in the structure of all organic tissue, each organ performs its own duty, in its nutritive, formative and secretory functions, in its own peculiar way.

The mucous membrane of the mouth has its peculiar structure, whereby it pours out mucous, the salivary glands from their peculiar structure select from the blood and secrete saliva; the epithelial or villous lining of the stomach permits the digestive juice to flow, the liver to form its bile and grape sugar, the kidneys to discharge the duty of selecting the worn-out or effete tissues from the blood of the body which passes through them, and so on, every organ having its own characteristic and admirable structure for the end in view, and these organs all made in their intricacy, by characteristic cell growth, originated by the

embryo cell, or protoplast, but the functions of these are performed independently of our will, or as the physiological poet has it :

Here the villi dip their noses,
 Gifted with a wondrous power
 Not of smell, but of selection,
 Of acceptance or rejection
 Of the products of the hour.

Noble villi, who instructs ye
 Thus to choose our boon or bane,
 How do ye secure your treasure,
 How transmit it, at your leisure,
 Questions, yet to ask is vain.

See that particle of butter
 Now an oil globe on its way,
 The saliva lightly kissed it,
 And the purling stream has whisked it
 In a duodenal bay.

There coquetting with a portion
 Of the undigested rice,
 The Hepatic fluid meets them,
 Pancreatic juices greet them
 And they're married in a trice.

